A Unique Publication for the First Time

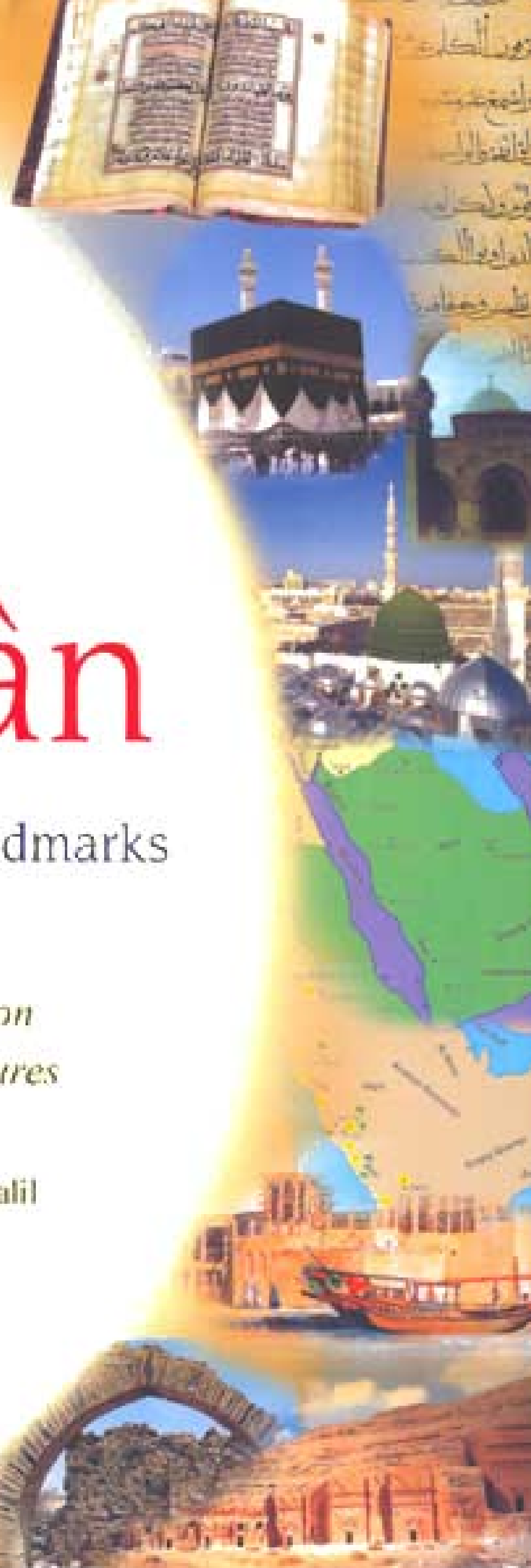
Atlas
of the
Qur'ân

Places. Nations. Landmarks

An Authentic Collection of the Qur'ânic Information with Maps, Tables & Pictures

Compiled by: Dr. Shauqi Abu Khalil

DARUSSALAM



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DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh, Jeddah, Sharjah, Lahore

London, Houston, New York

A Note From The Publisher

The Noble Qur'ân is the last Divine Book which has been revealed by Allâh for the guidance of mankind up to the Day of Resurrection. One of the bright sides of this Book is that it is read and recited much more than any other book of the world. In a real sense this very Book has encircled into it the evershining pearls of all the visible and invisible knowledge and the wisdom, the world needs for survival and eternal success. Hence the reading of the Qur'ân, understanding of its meanings and interpretations is important and obligatory on all the followers of Islam.

Muslim Community should be proud for having the last Divine Book in a well-preserved form. This blessed opportunity has not been provided to any other heavenly religion. Before the revelation of the Qur'ân, hundred of Scriptures including the three former heavenly Books as well have been annihilated. Whatever they have at hand as they disclose are nothing but only the Collections of narratives and sayings of spiritual guides. On the other hand, today the Noble Qur'ân has its originality as it was, in the hearts of lakhs of the memorizers (*Huffaz*) of the Qur'ân. As regards to its manuscripts written from time to time in various periods, their samples are available even today and found in museums, government under-taken libraries as well as many of the private libraries and various publication institutes at large scales.

After revelation of the Qur'ân, various artifice skills developed. Besides its modulation forms, some of them pertained to its literal terms - explanatory points, religious decrees, themes, topic and issue discussions etc. But along with these skills, other techniques and arts such as calligraphy, designing, printing, binding, etc., also developed.

Later on the reference of the Qur'ânic geography, descriptions of the Prophets, the Qur'ânic habitations, the Qur'ânic landmarks etc., were described in scores of the books, by the end of 20th century. But in the third millenium of the world civilization, these descriptions appeared on surface in the form of a new way of 'understanding the Qur'ân'. For the first time an effort has been made to bring out the places,

personalities and nations etc., as indicated in the Qur'ân, in the form of a unique presentation comprising maps, photographs and tables. This great endeavor is *Atlas of the Qur'ân* by a prominent research scholar of geography and an Arabian renowned figure, Dr Shawqi Abu Khalil.

For the interpretation and explanation of the religious books, the ancient and modern orientalists have done a notable work, and whatever work they did, it is of course a landmark for other research scholars. The habitations and personalities mentioned in Torah, or the land marks, places and personalities mentioned in four books of New Testament are available (in a beautiful manner) in more than a dozen geographical books with maps, known as atlas. But in various chapters of the Qur'ân, the descriptions replete with the events of the Hijaz, Arab nations, places, personalities, oceans, rivers, gulfs, lakes, mountains, forests, caves, cities etc., are available and hundreds of the writers, scholars and authors have also gone through their details, and many of the research books have also been compiled on these topics, but on the other hand, all this fruitful information has yet not been presented in the form of a book (atlas) consisting of maps, photographs and tables. These concerned contents or literary campositions containing the Qur'ânic maps and tables were not before me so that a reciter of the Qur'ân may think of the details of the indications found in the Qur'ân while reciting it.

Since the dawn of the establishment of Darussalam, the multilingual institution for the publication of the Qur'ân and the Qur'ânic sciences and ideologies, we have been on the line of our objectives, i.e., the circulation & publication of the Qur'ân in various languages with its ideologies in scientific manner. In this regard, we keeping in view the modern opportunities, are applying all kinds of modern scientific means and techniques in the teaching & the publication of the Qur'ân. Being an ordinary student of the Qur'ân, it has been my sincere effort to bring out the books (published in Arabic language) on teaching of the Qur'ân, teaching of *Hadith*, biography of the Messenger ﷺ into the Urdu, English and other languages. Then after two and half years ago, when I went through the great work: (اطلس القرآن: أماكن، أقوام، اعلام) (*Atlas of the Qur'ân*: Places, Nations, Landmarks) by the distinguished author of Arabic language, Dr Shawqi Abu Khalil, I found it adorned with colored maps besides the Qur'ânic topics and Verses. I was happily surprised and impressed after looking through its pages, and then at

the same time, I decided, considering it a valuable presentation, that our institution, Darussalam, would certainly bring out its Urdu and English editions.

So, a contact was made with Dar Al-Fikr, Damascus - the publisher of *Atlas of the Qur'ân*, but they refused. Then some common friends were asked to do something in this regard, and the publisher was addressed through a letter also, but nothing could be finalized. Last year, Mr. Hasan Salim, the son of Mr. Muhammad Adnan Salim, owner of Dar Al-Fikr, came to Riyadh. He visited the offices of Darussalam and was very much impressed after knowing about the aims and objects of Darussalam and its efforts for the spread of Islamic knowledge, he promised to have a talk with his father regarding the publication of the *Atlas of the Qur'ân*.

In the beginning of the year 2003, I specially went to Damascus, which is like a second home to me. In the past ten or twelve years, I must have gone there at least 30 or 35 times. In Damascus, the second name of Darussalam is Darul Fiha'. Its owner, Mr. Muhammad Yasir Tabba' is dear to me like a younger brother. After reaching Damascus, I informed my hosts that the only purpose of my visit is to have a conversation with Dar Al-Fikr regarding the books *Atlas of the Qur'ân* and the *Atlas on the Prophet's Biography*. The next day we were at the offices of Dar Al-Fikr. Mr. Hasan Salim greeted me heartily. I started talking him about the books again. He proposed to have a talk with his father who was a very busy person. I asked for a few minutes talk with him. His secretary agreed to allow us time for a short talk reminding about the appointments previously assigned.

The meeting that was scheduled to be of a short duration, exceeded one hour and a half until the secretary of Mr. Muhammad Adnan Salim interrupted to remind about the visitors that were waiting.

Dar Al-Fikr was established 50 years ago. Mr. Muhammad Adnan Salim has passed 70 years of life, having a very good health by the grace of Allãh and running the organization with full enthusiasm. He told me about the visit of Maulana Maudoodi to Damascus in 1960 and that the Maulana paid a visit to his house for a social call. Mr. Muhammad Adnan Salim had arranged a dinner for his reception and invited prominent scholars and writers in it. We were engrossed in the past memories. He has a wide experience of publishing books and is

well known in the Islamic world. He provided me valuable guidance as regards the publishing field.

However, this meeting ended upon the permission to print both of the books. It was decided that Darussalam will pay regular royalty on them and some money will be paid as advance. Thanks are to Allãh that after some weeks when he visited Riyadh to participate in a conference of writers, an agreement was signed between us, and so I was able to fulfill the wish I was most eager of. I am thankful to Mr. Muhammad Adnan Salim for his cooperation and permission to publish the translations of the books.

It may be perceived that the compilation of the Qur'ânic Atlas consisting of personalities, nations, events and landmarks, places etc., as mentioned in the Qur'ân, was not an easier task. Certainly the author might have made a journey toward the passed period, and imaginarily perceived the pictures of the events mentioned in the Noble Qur'ân. It seems in the journey to the past, other heavenly books, history, narratives and the modern archaeological studies were also proved helpful to this great writer. Certainly this journey in the back direction consisting of several periods would have been a typical and unique experience of his life, but this experience itself is one of the best rewards of the struggles the author did. Having a dip in the ocean of this beautiful experience, the writer has compiled both of his atlases. I am sure that both of them would open for the readers the channel of intelligence and spiritual journey which the author found.

Now the work on the other valuable presentation: (أطلس السيرة النبوية) *Atlas on the Prophet's Biography* is under process, and *In sha Allâh* with high standards of printing and designing, it will soon be in the hands of the readers.

The readers are humbly requested to accept from us this unique presentation, and pray to Allâh for us to be more active in the struggle towards the multilingual publications of much needed books, treatises etc., based on Islam.

May Allâh bless us with splendid success.

Abdul-Malik Mujahid
General Manager
Darussalam, Riyadh

Contents

Preface

All praise is for Allâh, Lord of all that exists. O Allâh, send prayers and salutations upon our Prophet Muhammad, his family, his Companions, and all those who follow his way until the Last Day.

This atlas consists of pictures and maps of places, peoples, and important figures that are mentioned in Allâh's Book. The idea to produce this atlas first took root in my mind in the year 1990, when I looked at a map of the Arabian Peninsula and saw a small dot on it, beside which was written, 'The grave of Prophet Hûd.' It was located in the eastern part of the city of Taryam, in Hadramawt. When I saw this, I asked myself: When a Muslim reads the Noble Qur'ân and when he comes across the story of Hûd عليه السلام, does he know where Hûd عليه السلام actually lived? And when he reads the Chapter Al-Ahqâf (Curved Sand Hills), does he know where the intended sand hills are actually situated?

Without taking any definite shape, the idea continued to grow in my mind until I visited the city of Baku, wherein I came across a temple that used to be frequented by fire worshipers. It was there that I asked myself: in Allâh's Book, a Muslim reads about the Magians (Majus), but does he know where they lived and whether there are any remnants of them today?

The idea continued to grow and take form in my mind until it finally became ripe and complete. Since the way has already been paved for me through the many atlases that have been produced on various topics, I knew exactly what I had to do and what steps I needed to take in order to produce this atlas. I began the project, seeking help from Allâh and placing my complete trust upon Him. The project seemed formidable to say the least, for no book of this kind has ever been produced in the Islamic world. True, some historians have written about the places and peoples that are mentioned in the Noble Qur'ân, but their efforts have been restricted to a written description of those places and peoples, and even that

written description is not comprehensive. They made no effort to present pictures and maps. Such history books include the likes of *Mountains, Places, and Waters*, by Az-Zamakhshari; and, *Important Figures in the Noble Qur'ân*, by Yahya 'Abdullah Al-Mu'allimi.

I began my efforts with an in-depth reading of Allâh's Book, looking for Verses that mentioned places, peoples, and important persons. Then came the research part of this endeavor, a stage that led to the drawing of the pictures and maps in this book, and the writing of the brief explanations that are written alongside them.

This does not mean that I did not face any obstacles during the course of this endeavor; to the contrary, I faced many obstacles, the least of which had to do with places and peoples of the Hereafter or of the unseen world - such as *Sidratul-Muntaha*, the people of *A'râf*, *Al-Kauthar*, the Devil, and so on. It goes without saying that we cannot now associate such places, peoples, and beings with a map or a picture. The unseen world is just that - unseen. But one of the bigger obstacles that I was continually faced with had to do with certain books that expand on and explain the stories of the Qur'ân as well as certain *Tafsir* books. The problem is that some of those books rely heavily on Israelite narrations, narrations that for the most part are taken from the Torah. Should we rely on such narrations?

To be sure, the answer to this question became clear to me immediately: No, we cannot rely on them. Instead we must rely on our trustworthy sources, for to rely on the Torah to explain the Qur'ân is at once dangerous and wrong. But if we find an Israelite narration that is not in conflict with our beliefs, we mention it alongside other opinions; it represents a possibility among possibilities but not the clear-cut truth, for there is no way to authenticate such narrations. When there are a number of views concerning any given issue, I mention them all and then, if there is proof to give greater credence to one of those views, I point that out.

Another obstacle I faced was in the ordering of this book: where should I begin and what sequence should I follow? I decided to proceed according to the chronology of the events that are mentioned in the Qur'ân. So of course I began with Adam عليه السلام and ended with our Prophet, Muhammad ﷺ. And even when it came to

the events of our Prophet's biography, at least those of which that are mentioned in the Noble Qur'ân, I proceeded according to the chronology of those events. Since I followed this methodology, and since there is a helpful index at the back of this Atlas, the reader should have no difficulty in finding what he is looking for.

The reader must bear in mind that this *Atlas of the Qur'ân* is not meant as a book that explains the stories of the Prophets or the events that are mentioned in the Noble Qur'ân; neither is it a book of *Tafsir*. There are many good and valuable books on each of those topics. This book is an atlas: a collection of maps, charts, pictures, and illustrations - all of which have to do with the places, peoples, and important persons that are mentioned in the Noble Qur'ân. To each chart, map, illustration, or picture I added only that amount of explanation that is necessary to explain each of the above.

To add to the benefit of this atlas, I added tables that mention how many times each topic is mentioned in the Qur'ân; and in addition to that, I included those Verses of the Qur'ân that are related to each picture and map.

On most of the maps, when I mention oceans and cities, I use the names that they are known by today, so that the reader can have a clear idea of where a given place is actually located. I also mention historical places with the names they were known by centuries ago. In doing so, I mainly relied on *The Arab and the Islamic History Atlas*. I even included a map of the Arabian Peninsula as it was 5000 years ago, so that the reader can compare the cities of that time with present-day cities and borders. At times, I refer the reader to a map on a previous page, particularly when there is no additional benefit in drawing it again.

That is a basic summary of what I have done in this *Atlas of the Qur'ân*, and at least according to my knowledge, no one has preceded me in this endeavor. And so I ask Allâh ﷻ to guide me to what is right. It is sufficient honor for one to be guided by Allâh to serve His Noble Book.

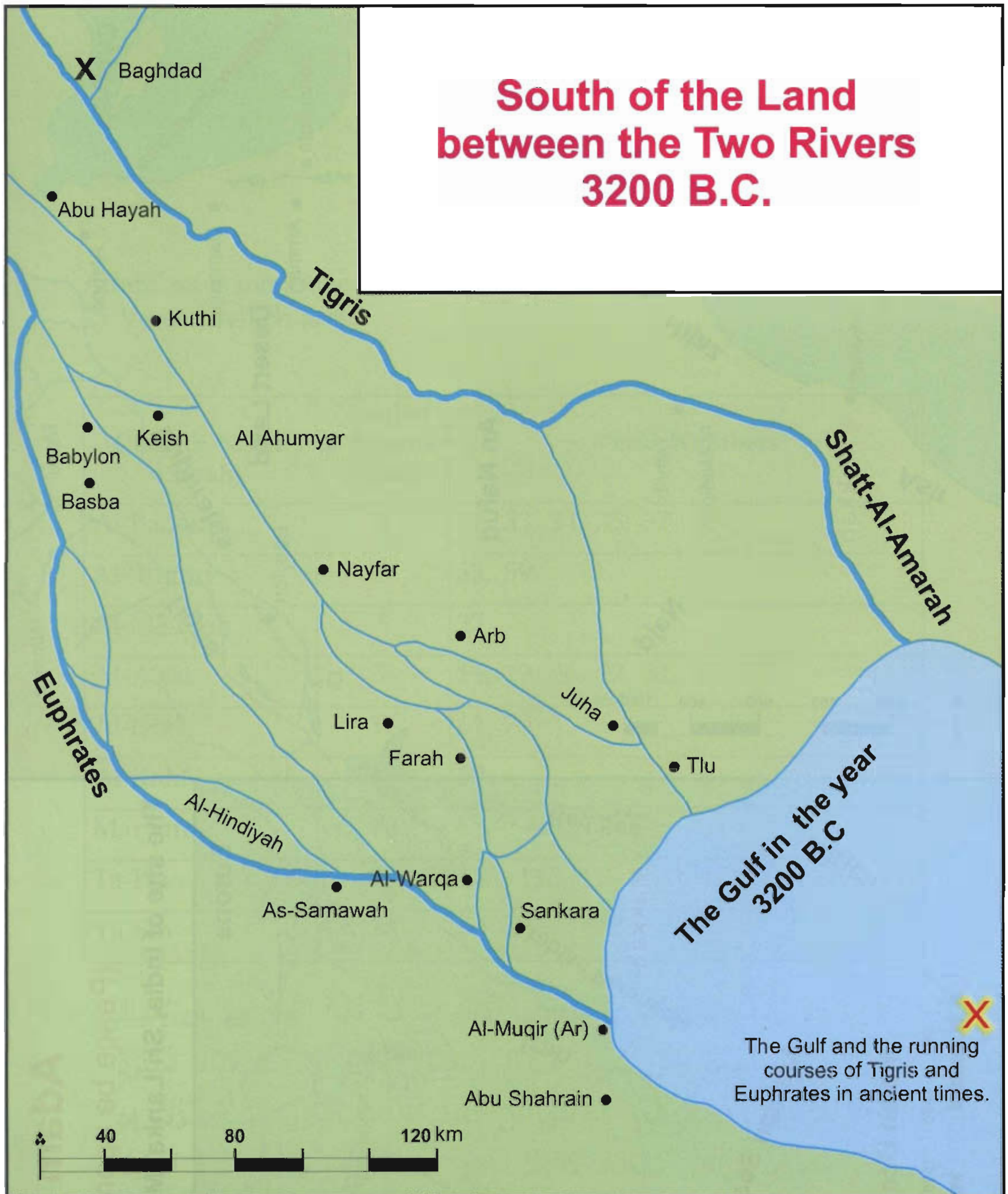
I cannot forget to extend my thanks to the people at Dar Al-Fikr, who have supported me and encouraged me from the time that I first had the idea to produce this work. Whenever I needed help

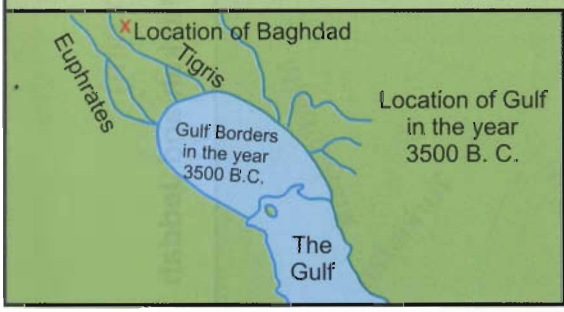
along the way, they did their best to provide me with the support and help I needed to do make this atlas a work of superior quality the kind of superior quality that we have come to expect from Dar Al-Fikr's books.

And first and last, all praise is for Allâh ﷻ.

Damascus, Syria:
22nd of Jumada Al-Akhirah, 1421 H,
Or the 21st of September 2001
Dr. Shawqi Abu Khalil.

South of the Land between the Two Rivers 3200 B.C.





The Gulf and the Courses of Tigris and Euphrates in the Olden Times.

(This is according to a bulletin by the Public Department for Ancient Monument in Baghdad).

Adam

(Peace be upon him)

The site of India, Sri Lanka, Makkah and Jeddah





Adam ﷺ

Adam ﷺ is mentioned in the Qur'ân a total of 25 times, in a total of 25 Verses, which are:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-Baqarah	2	31, 33, 34, 35, 37
Āl-'Imrân	3	33, 59
Al-Mâ'idah	5	27
Al-A'râf	7	11, 19, 26, 27, 31, 35, 172
Al-Isra'	17	61, 70
Al-Kahf	18	50
Maryam	19	58
Ta-Ha	20	115, 116, 117, 120, 121
Ya-Sin	36	60

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ
فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ
٣٠ وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِي بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن
كُنتُمْ صَٰدِقِينَ ٣١ قَالُواْ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ
٣٢ قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّيٓ أَعْلَمُ غَيْبَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ٣٣ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُواْ
لِأَدَمَ فَسَجَدُوٓاْ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ٣٤ وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ

وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ
﴿٣٥﴾ فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ
فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾ فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ
ٱلرَّحِيمُ ﴿٣٧﴾ قُلْنَا ٱهْبِطُوا۟ مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ هُدَاىَ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ ۞

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, — while we glorify You with praises and thanks and sanctify You." He (Allāh) said: "I know that which you do not know." And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." They (angels) said: "Glorified are You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?" And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblīs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh). And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zālimūn* (wrong doers)." Then the *Shaitān* (Satan) made them slip therefrom (Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time." Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts

repentance), the Most Merciful. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

(Qur'ân 2: 30-38)

﴿وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ١١٥ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ
فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ ١١٦ فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ
فَتَشْقَىٰٓ ١١٧ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ١١٨ وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ ١١٩ فَوَسْوَسَ
إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ١٢٠ فَأَكَلَا مِنْهَا فَبَدَتْ
لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۚ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ١٢١ ثُمَّ ٱجْتَبَٰهُ رَبُّهُۥ
فَتَابَ عَلَيْهِ وَهَدَىٰ ١٢٢ قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى
فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ١٢٣﴾

And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm willpower. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *Iblīs* (Satan); he refused. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So, let him not get you both out of Paradise, so that you will be distressed. Verily, you have (a promise from Us) that you will never be hungry therein nor naked. And you (will) suffer not from thirst therein nor from the sun's heat. Then *Shaitān* (Satan) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?" Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. He (Allāh) said: "Get you down (from Paradise to the earth), both of you together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he

shall neither go astray nor shall be distressed.

(Qur'ân 20: 115-123)

Allâh ﷻ said:

"Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

The question then arises, where was it that Adam عليه السلام and Hawwaah landed when they descended to the earth. In *Ad-Dur Al-Manthur*, it is related from Ibn 'Abbas رضي الله عنه that Adam عليه السلام, Hawwa, Iblīs, and the snake landed in a place called Dajnah, which is situated somewhere between Makkah and At-Tâ'if. It is also said that Adam عليه السلام landed at As-Safa (a well-known mountain in Makkah) and that Hawwaah landed at Al-Marwah (another well-known mountain in Makkah). In another narration from Ibn 'Abbâs رضي الله عنه, it is mentioned that Adam عليه السلام landed somewhere in India.

In that narration, which is related by Ibn Sa'ad and Ibn Asâkir from Ibn 'Abbâs رضي الله عنه, it is mentioned that Adam عليه السلام landed in India while Hawwaah landed in Jeddah; and that Adam عليه السلام then searched out for her until he reached Muzdalifah; to this very day, pilgrims gather during *Hajj* at Muzdalifah. The word Muzdalifah is derived from the verb *Izdalafah*, which means to approach. Some believe that Muzdalifah was given its name because it is there that Hawwaah approached Adam عليه السلام and met up with him.

At-Tabarâni, Abu Nu'aim, and Ibn Asâkir all related from Abu Hurairah رضي الله عنه that the Messenger of Allâh ﷺ said, "Adam عليه السلام descended in India." And At-Tabarâni related the following narration from 'Abdullah ibn 'Umar رضي الله عنه: When Allâh made Adam عليه السلام descend, He made him descend in the land of India. He then went to Makkah and afterwards went to Ash-Sham (Syria and surrounding regions), which is where he died."

From these and other narrations, we learn the following: Adam عليه السلام descended to earth in India, on a mountain that is called Baudh, on the island of Sri Lanka (Serendib/Ceylon), just below the Indian Subcontinent. Ibn Batutah recorded in his journals that he landed on that island, the inhabitants of which, he reported, still remembered Adam عليه السلام by the name "father" and Hawwa by the name "mother."

As for his grave, it is said that Adam was buried in the mountain of Abu Qubais; according to a different view, it is maintained that he was buried on Mount Baudh, which is where he landed in the first place when he descended to earth. It is mentioned in some narrations that, after the flood, Noah had to bury him for a second time, and that he buried him in Jerusalem.

Of the various narrations on the topic, I deem certain narrations of At-Tabari, Ibn Al-Athir, and Al-Ya'qubi to be the strongest. They indicate that, after Allâh forgave Adam, Jibreel carried Adam to Mount Arafat, where Jibreel taught him the rites of *Hajj*; those narrations also indicate that it was at the foot of Mount Abu Qubais that Adam died and was subsequently buried.

- Ad-Durr Al-Manthur Fit-Tafsir Bil-Ma'thur: 1/55
- Raihlah Ibn Battutah: 584, 585
- Qisas Al-Anbiya, by Ibn Kathir: 34
- Qisas Al-Anbiya (well-known by the name, Al-'Arais), by Tha'labi: 36
- Qisas Al-Anbiya, by At-Tabari: 38
- Al-Qâmus Al-Islami: 1/56
- Mukhtasir Taarikh Damashq, by Ibn 'Asaakir: 4/224
- Mo'jam Al-Buldan: 2/163 and 3/215
- Al-Mo'jam Al-Mufahris Li-Alfadh Al-Qur'ân Al-Karim: 24
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 38

The Two Sons Of Adam عليه السلام: Qâbil and Hâbil

Their story is related in *Sûratul-Mā'idah*:

﴿وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱبۡنَيۡ ءَادَمَ بِٱلۡحَقِّ إِذۡ قَرَّبَا قُرۡبَانٗا فَتُقُبِّلَ مِنۡ أَحَدِهِمَا وَلَمۡ يُتَقَبَّلۡ مِنَ
ٱلۡأٓخَرِ قَالَ لَأَقۡتُلَنَّكَۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ ٢٧ لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقۡتُلَنِي
مَآ أَنَا۠ بِبَاسِطٖ يَدِيَ إِلَيۡكَ لِأَقۡتُلَكَۖ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ٢٨ إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ
بِإِثۡمِي وَإِثۡمِكَ فَتَكُونَ مِنۡ أَصۡحَٰبِ ٱلنَّارِۚ وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ ٢٩ فَطَوَّعَتۡ لَهُۥ نَفۡسُهُۥ
قَتۡلَ أَخِيهِ فَقَتَلَهُۥ فَأَصۡبَحَ مِنَ ٱلۡخَٰسِرِينَ ٣٠ فَبَعَثَ ٱللَّهُ غُرَابٗا يَبۡحَثُ فِي ٱلۡأَرۡضِ لِيُرِيَهُۥ
كَيۡفَ يُوَٰرِي سَوۡءَةَ أَخِيهِۚ قَالَ يَٰوَيۡلَتَىٰٓ أَعَجَزۡتُ أَنۡ أَكُونَ مِثۡلَ هَٰذَا ٱلۡغُرَابِ فَأُوَٰرِيَ
سَوۡءَةَ أَخِيۖ فَأَصۡبَحَ مِنَ ٱلنَّٰدِمِينَ ٣١﴾

And (O Muhammad ﷺ) recite to them (the Jews) the story of the two sons of Adam (Hābīl and Qābīl — Abel and Cain) in truth; when each offered a sacrifice (to Allāh), it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allāh accepts only from those who are *Al-Muttaqūn* (the pious). If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allāh, the Lord of the *'Ālamīn* (mankind, jinn, and all that exists). Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the *Zālimūn* (wrong doers)." So, the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. Then Allāh sent a crow who scratched the ground to show him how to hide the dead body

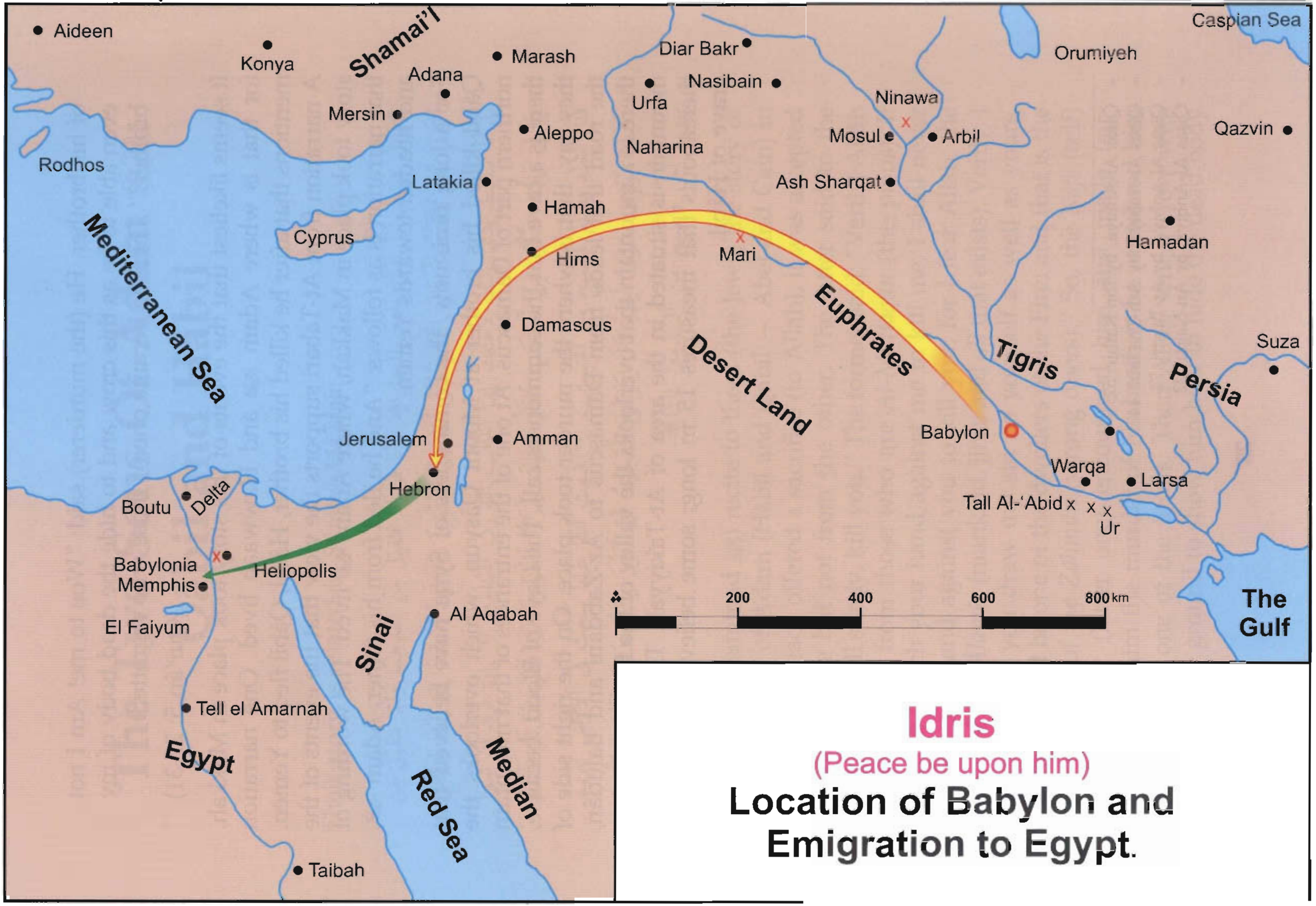
of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

(Qur'ân 5: 27-31)

It seems likeliest that the events of this story took place in Makkah, for that is where Adam ﷺ and Hawwaah lived. One narration mentions that after he killed his brother, Hâbil, Qâbil fled to Yemen. A narration from At-Tabari supports the view that the events of the story took place in Makkah, where Adam ﷺ lived. The wording of that narration is as follows: "And he fled from his father, Adam ﷺ, and headed towards Yemen."

For a long time now, the commoners of Syria have believed that Qâbil killed his brother at Mount Qâsyun, which overlooks the northern part of Damascus. At one of the entrances of that mountain there is a cave that the commoners call, The Cave of Blood, because, they say, that is where the murder took place. On the right side of the road that leads from Damascus to Az-Zabdâni and Baludân, there is a mountain that overlooks the valley of the Burdi River; the mountain is situated in the area of At-Takiyyah. There is a grave thereabouts that measures 15 m long; some believe that it is the grave of Hâbil.

- Qisas Al-Anbiya, by Ibn Kathir: 52
- Qisas Al-Anbiya, by Ath-Tha'labi: 44
- Qisas Al-Anbiya, by At-Tabari: 74
- Qisas Al-Anbiya, by An-Najjâr: 22



Idris
(Peace be upon him)
Location of Babylon and Emigration to Egypt.

Idris عليه السلام

Idris عليه السلام is twice mentioned by name in the Noble Qur'ân:

﴿وَٱذْكُرْ فِى ٱلْكِتَـٰبِ إِدْرِيسَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ﴿٥٦﴾ وَرَفَعْنَـٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾﴾

> And mention in the Book (the Qur'ān) Idrīs. Verily, he was a man of truth, (and) a Prophet. And We raised him to a high station.
>
> (Qur'ân 19: 56, 57)

﴿وَإِسْمَـٰعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ ۖ كُلٌّ مِّنَ ٱلصَّـٰبِرِينَ ﴿٨٥﴾ وَأَدْخَلْنَـٰهُمْ فِى رَحْمَتِنَآ ۖ
إِنَّهُم مِّنَ ٱلصَّـٰلِحِينَ ﴿٨٦﴾﴾

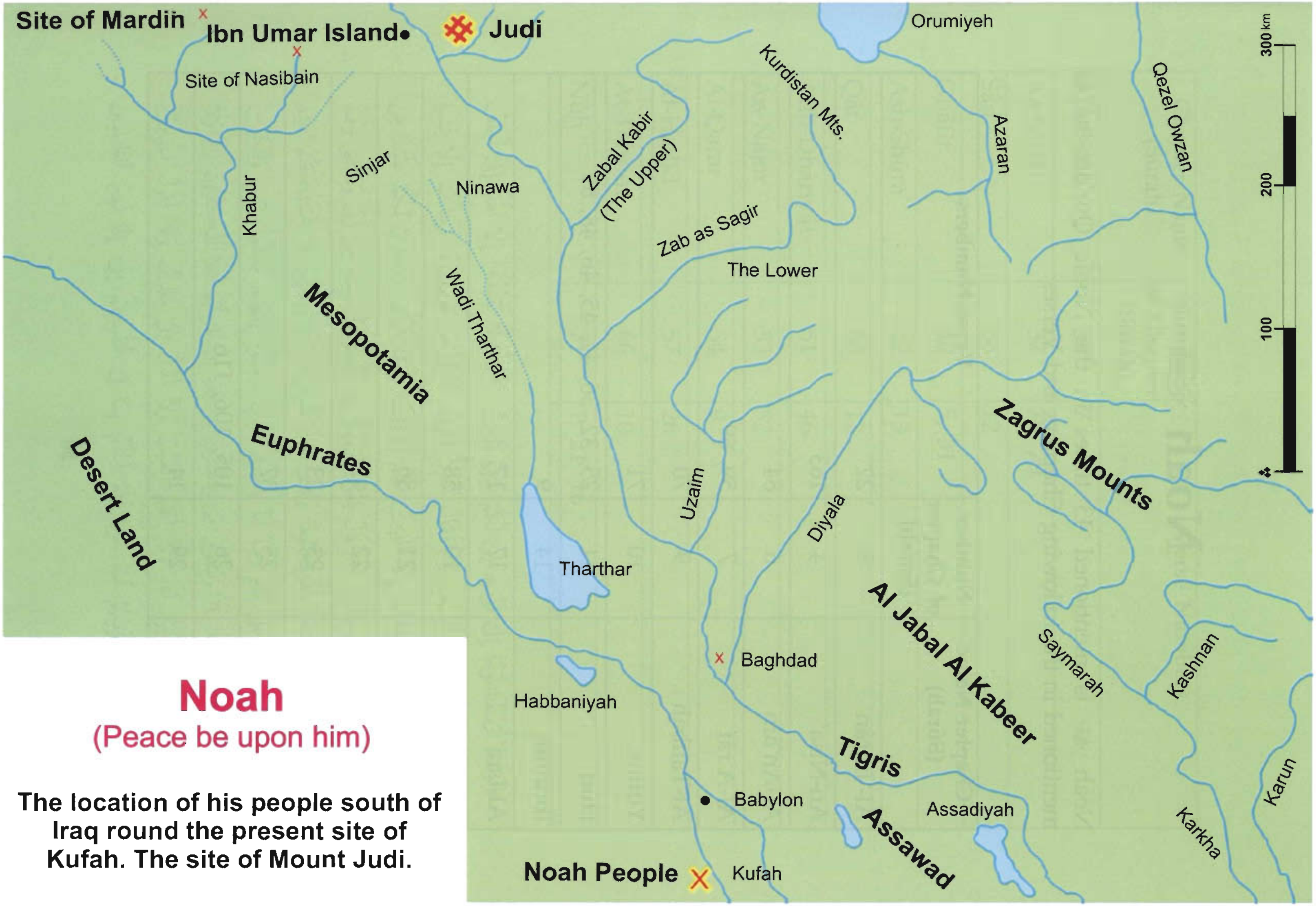
> And (remember) Isma'īl (Ishmael), Idrīs and Dhul-Kifl (Isaiah): all were from among *As-Sābirūn* (the patient). And We admitted them to Our Mercy. Verily, they were of the righteous.
>
> (Qur'ân 21: 85, 86)

Born in Egypt, in the city of Memphis (Minf), Idris عليه السلام was first given the name Hirmis Al-Harâmisah. According to another report, however, he was born in Babylon (Bâbil) and then later migrated to Egypt. When he first saw the Nile River, he said, "*Babilyun*," which means: a river like your river, a large river, a blessed river. It is said that 188 cities were built during his era, the smallest of which was Ar-Ruha. Idris عليه السلام is the first to have studied wisdom and astronomy, and some wise sayings are still credited to him, among which the following are examples:

- There is no better way to thank Allâh ﷻ for His favors than to be kind and generous to His creation.
- When you invoke Allâh ﷻ, make your intention sincere and pure.
- Wisdom is the life of the soul.

- Do not be jealous of people for the things they have, for their enjoyment of those things is short-lived.
- Nothing can make one feel rich when one seeks to have more than the bare necessities.

- Qisas Al-Anbiyâ, by Ibn Kathir: 63
- Qisas Al-Anbiyâ', by Ath-Tha'labi: 50
- Qisas Al-Anbiyâ', by At-Tabari: 80
- Qisas Al-Anbiyâ', by An-Najjâr: 24



Noah

(Peace be upon him)

The location of his people south of Iraq round the present site of Kufah. The site of Mount Judi.

Noah عليه السلام

Noah عليه السلام is mentioned 43 times in the Noble Qur'ân; he is mentioned in the following Chapters and Verses:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Āl-'Imrân	3	22
An-Nisa'	4	163
Al-An'âm	6	84
Al-A'râf	7	59, 69
At-Taubah	9	70
Yûnus	10	71
Hûd	11	25, 32, 36, 42, 45, 46, 48, 89
Ibrâhim	14	9
Al-Isra'	17	17, 3
Maryam	19	58
Al-Anbiya'	21	86
Al-Hajj	22	42
Al-Mu'minûn	23	23
Al-Furqân	25	37
Ash-Shu'arâ	26	105, 106, 116
Al-'Ankabût	29	14

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-Ahzâb	33	7
As-Sâffât	37	75, 79
Sâd	38	12
Ghâfir	40	5, 31
Ash-Shûra	42	13
Qâf	50	12
Adh-Dhâriyât	51	46
An-Najm	53	52
Al-Qamr	54	9
Al-Hadid	57	26
At-Tahrim	66	10
Nûh	71	1, 21, 16

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ (٢٥) أَن لَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ إِنِّىٓ أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ (٢٦) فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا نَرَىٰكَ إِلَّا بَشَرًا
مِّثْلَنَا وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ ٱلرَّأْىِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن
فَضْلٍۭ بَلْ نَظُنُّكُمْ كَٰذِبِينَ (٢٧) قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى رَحْمَةً
مِّنْ عِندِهِۦ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَٰرِهُونَ (٢٨) وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ
مَالًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۚ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَلَٰكِنِّىٓ
أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ (٢٩) وَيَٰقَوْمِ مَن يَنصُرُنِى مِنَ ٱللَّهِ إِن طَرَدتُّهُمْ ۚ أَفَلَا تَذَكَّرُونَ (٣٠) وَلَآ
أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّى مَلَكٌ وَلَآ أَقُولُ لِلَّذِينَ
تَزْدَرِىٓ أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ أَعْلَمُ بِمَا فِىٓ أَنفُسِهِمْ ۖ إِنِّىٓ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ

﴿٣١﴾ قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ
﴿٣٢﴾ قَالَ إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٣٣﴾ وَلَا يَنفَعُكُمْ نُصْحِىٓ إِنْ أَرَدتُّ
أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ ۚ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾ أَمْ يَقُولُونَ
ٱفْتَرَىٰهُ ۖ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَعَلَىَّ إِجْرَامِى وَأَنَا۠ بَرِىٓءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾ وَأُوحِىَ إِلَىٰ نُوحٍ أَنَّهُۥ
لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾ وَٱصْنَعِ ٱلْفُلْكَ
بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۚ إِنَّهُم مُّغْرَقُونَ ﴿٣٧﴾ وَيَصْنَعُ ٱلْفُلْكَ وَكُلَّمَا
مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِۦ سَخِرُوا۟ مِنْهُ ۚ قَالَ إِن تَسْخَرُوا۟ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ
﴿٣٨﴾ فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾ حَتَّىٰٓ إِذَا جَآءَ
أَمْرُنَا وَفَارَ ٱلتَّنُّورُ قُلْنَا ٱحْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ
ٱلْقَوْلُ وَمَنْ ءَامَنَ ۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ ﴿٤٠﴾ وَقَالَ ٱرْكَبُوا۟ فِيهَا بِسْمِ ٱللَّهِ مَجْر۪ىٰهَا
وَمُرْسَىٰهَآ ۚ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾ وَهِىَ تَجْرِى بِهِمْ فِى مَوْجٍ كَٱلْجِبَالِ وَنَادَىٰ نُوحٌ ٱبْنَهُۥ
وَكَانَ فِى مَعْزِلٍ يَٰبُنَىَّ ٱرْكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلْكَٰفِرِينَ ﴿٤٢﴾ قَالَ سَـَٔاوِىٓ إِلَىٰ
جَبَلٍ يَعْصِمُنِى مِنَ ٱلْمَآءِ ۚ قَالَ لَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا
ٱلْمَوْجُ فَكَانَ مِنَ ٱلْمُغْرَقِينَ ﴿٤٣﴾ وَقِيلَ يَٰٓأَرْضُ ٱبْلَعِى مَآءَكِ وَيَٰسَمَآءُ أَقْلِعِى وَغِيضَ ٱلْمَآءُ
وَقُضِىَ ٱلْأَمْرُ وَٱسْتَوَتْ عَلَى ٱلْجُودِىِّ ۖ وَقِيلَ بُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤٤﴾ وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ
رَبِّ إِنَّ ٱبْنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنتَ أَحْكَمُ ٱلْحَٰكِمِينَ ﴿٤٥﴾ قَالَ يَٰنُوحُ إِنَّهُۥ لَيْسَ
مِنْ أَهْلِكَ ۖ إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ ۖ فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۖ إِنِّىٓ أَعِظُكَ أَن تَكُونَ مِنَ
ٱلْجَٰهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّىٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِى بِهِۦ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِى
وَتَرْحَمْنِىٓ أَكُن مِّنَ ٱلْخَٰسِرِينَ ﴿٤٧﴾ قِيلَ يَٰنُوحُ ٱهْبِطْ بِسَلَٰمٍ مِّنَّا وَبَرَكَٰتٍ عَلَيْكَ وَعَلَىٰٓ
أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾

And indeed We sent Nūh (Noah) to his people (and he said): "I have come to you as a plain warner. That you worship none but Allāh; surely, I fear for you the torment of a painful Day." The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you

without thinking. And we do not see in you any merit above us, in fact we think you are liars." He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you to accept it (Islamic Monotheism) when you have a strong hatred for it? And O my people! I ask of you no wealth for it, my reward is from none but Allāh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant. And O my people! Who will help me against Allāh, if I drove them away? Will you not then give a thought? And I do not say to you that with me are the Treasures of Allāh, nor that I know the *Ghaib* (Unseen); nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allāh will not bestow any good on them. Allāh knows what is in their inner selves (as regards belief). In that case, I should, indeed be one of the *Zālimūn* (wrong doers, oppressors)." They said: "O Nūh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful." He said: "Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not. And my advice will not profit you, even if I wish to give you good counsel, if Allāh's Will is to keep you astray. He is your Lord! and to Him you shall return." Or they (the pagans of Makkah) say: "He (Muhammad ﷺ) has fabricated it (the Qur'ān)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit." And it was revealed to Nūh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do. And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned." And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking. And you will

know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment." (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family – except him against whom the Word has already gone forth – and those who believe. And none believed with him, except a few." And he [Nūh (Noah) ﷺ] said: "Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (*Tafsir At-Tabarī*) So it (the ship) sailed with them amidst waves like mountains, and Nūh (Noah) called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers." The son replied: "I will betake myself to some mountain, it will save me from the water." Nūh (Noah) said: "This day there is no saviour from the Decree of Allāh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allāh) was fulfilled (i.e. the destruction of the people of Nūh (Noah). And it (the ship) rested on (Mount) Judi, and it was said: "Away with the people who are *Zalimūn* (polytheists and wrong-doers)!" And Nūh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges." He said: "O Nūh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you should be one of the ignorant." Nūh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers." It was said: "O Nūh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall

grant their pleasures (for a time), but in the end a painful torment will reach them from Us."

(Qur'ân 11: 25-48)

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ﴿٩﴾ فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ
﴿١٠﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ
﴿١٢﴾ وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ ﴿١٤﴾ وَلَقَدْ تَرَكْنَاهَا آيَةً
فَهَلْ مِنْ مُدَّكِرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٦﴾﴾

The people of Nūh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened. Then he invoked his Lord (saying): "I have been overcome, so help (me)!" So, We opened the gates of the heaven with water pouring forth. And We caused springs to gush forth from the earth. So, the waters (of the heaven and the earth) met for a matter predestined. And We carried him on a (ship) made of planks and nails, Floating under Our Eyes, a reward for him who had been rejected! And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)? Then how (terrible) was My torment and My Warnings?

(Qur'ân 54: 9-16)

﴿إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَا قَوْمِ
إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ﴿٢﴾ أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ
إِلَى أَجَلٍ مُسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي
لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا
أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصَرُّوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾ ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا
﴿٨﴾ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا
﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ
أَنْهَارًا ﴿١٢﴾ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ
سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾ وَاللَّهُ أَنْبَتَكُمْ مِنَ

ٱلْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا
﴿١٩﴾ لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾ قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ مَالُهُۥ وَوَلَدُهُۥٓ
إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا۟ مَكْرًا كُبَّارًا ﴿٢٢﴾ وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا
يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا۟ كَثِيرًا ۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا ضَلَٰلًا ﴿٢٤﴾ مِّمَّا خَطِيٓـَٰٔتِهِمْ
أُغْرِقُوا۟ فَأُدْخِلُوا۟ نَارًا فَلَمْ يَجِدُوا۟ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ
مِنَ ٱلْكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾ رَّبِّ
ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا
تَبَارًۢا ﴿٢٨﴾ ۞

Verily, We sent Nūh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment." He said: "O my people! Verily, I am a plain warner to you, that you should worship Allāh (Alone), fear (be dutiful to) Him, and obey me, He (Allāh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allāh when it comes, cannot be delayed, if you but know." He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islamic Monotheism), but all my calling added nothing but to (their) flight (from the truth). And verily, every time I called to them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. Then verily, I called to them openly (aloud). Then verily, I proclaimed to them in public, and I have appealed to them in private. I said (to them): "Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you in abundance, and give you increase in wealth and children, and bestow on you gardens and bestow on you rivers." What is the matter with you, that [you fear not Allāh (His punishment), and] you hope not for reward (from Allāh or you believe not in His Oneness). While He has created you in (different) stages [i.e. first *Nutfah*, then *'Alaqah* and then *Mudghah*]. See you not

how Allāh has created the seven heavens one above another? And has made the moon a light therein, and made the sun a lamp? And Allāh has brought you forth from the (dust of) earth. (*Tafsir At-Tabarī*) Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection). And Allāh has made for you the earth a wide expanse. That you may go about therein in broad roads. Nūh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss. And they have plotted a mighty plot. And they have said: 'You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwā'*, nor *Yaghūth*, nor *Ya'ūq*, nor *Nasr*' (these are the names of their idols).' And indeed they have led many astray. And (O Allāh): 'Grant no increase to the *Zālimūn* (polytheists, wrong doers, and disbelievers) except error.' Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allāh. And Nūh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth! If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers. My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the *Zālimūn* (polytheists, wrong doers, and disbelievers) grant You no increase but destruction!"

(Qur'ân 71: 1-28)

The people of Noah ﷺ lived in southern Iraq, not too far from where the city of Kufah is situated today.

Al-Judi is a mountain facing Ibn 'Umar Island at the junction of the Syrian and Turkish borders, on the eastern bank of Tigris River. This mountain could easily be seen from the Syrian town of Ain Dewar.

Historically it was mentioned that the land between the two rivers passed the following ages:

(1) The Old Stone Age: Mr. Sawyli (a scientist) discovered ancient remains of the stone age in 1954.

(2) New Stone age: (Grumu Civilization)

Mr. Bred Wood discovered in 1948 an important center of this age in Grumu village west of As-Sulaimaniyah city. Scientists believe that, the center was built around 6500 BC, which was little after the appearance of rural societies.

In the New stone age, there appeared also Tall Hassouna which is situated south of Mosul city. Its age goes back to round the year 5750 BC

Mr. Malwan found in 1931 similar pattern to (Tall Hassouna civilization) in Ninawa near Mosul city, and discovered other models of this civilization at different places in Iraq.

In (Tall Halafa) near the Syrian town Rasul-Ain the source of Khabur River, a German scientist called Bayron (Vaughn Uben-hiem), discovered similar patterns of the New Stone age civilization.

(3) The Copper-stone Age in the fertile plain surrounding the Tigris and Euphrates Rivers.

The civilization of this age is manifest in three important sites:

a- (The Slaves Mount) near Ur old city, south the land of the two rivers. This was discovered by the British Museum Expedition that was headed by Dr. Hall. The work of Dr. Hall was succeeded by the Historian Leonard Wooly who found in the old city of Ur, dolls made out of clay and that they have a religious significance.

b- The civilization of Auruk Age (Warqa).

This was explored by a German mission.

c- The civilization of Jamdat Nassur age:

The monuments of this age were discovered in 1920 by the archeologist Lankdon in a small hill called (Jamdat Nassur) that lies near the old city of Kish.

Towards the end of this age, according to history books, the great flood took place and inundated the land between the two rivers. The excavations that had been carried out in Ur, Uruk Kish and

Shurback revealed that a great flood had taken place between the Slave Age and Jamad Nassur Age.

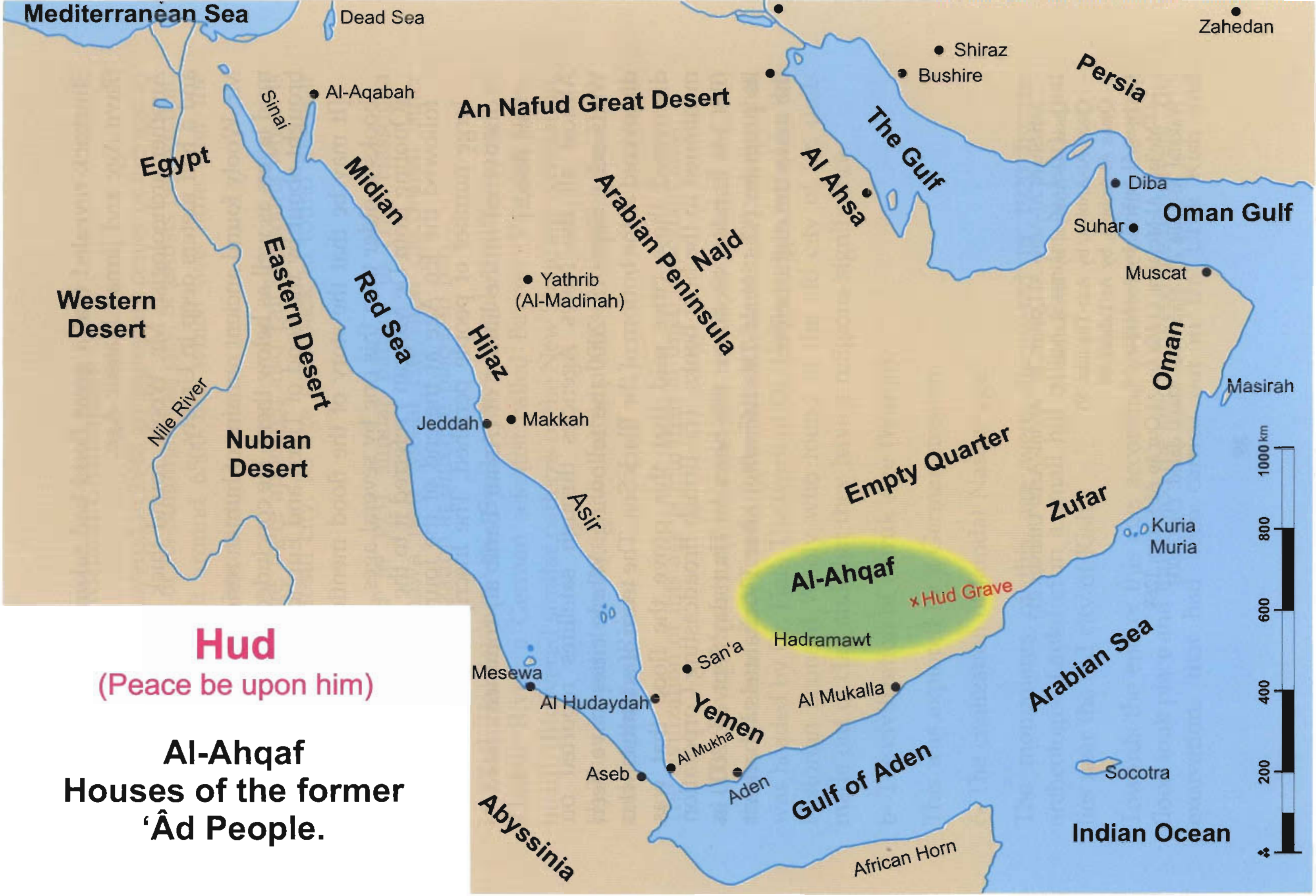
Another archeologist, Mr. Wooly, found thick layers of mud two and a half meters deep in Ur city.

Mr. Wooly found ancient remains of human residing on top of these mud layers as well as below them. He concluded that this mud was brought about by the flood of Tigris and Euphrates.

> [It may be that the story of the flood mentioned in the holy books is older than this one by several ages, for Mr. Kountnu (Quoting from De Morgan) referred it to the rainy age, which followed the Ice Age at the end of the fourth stage when a large number of people perished. The Inscriptions that were discovered in the library of (Ashur Banib'al) commemorated this flood.]

Almost all the News Agencies through satellites reported on Wednesday Sept. 13, 2000 the following: Whole cities have been discovered at the bottom of the Black Sea. The team of scientists who discovered these cities said that this prove the flood that was mentioned in the holy books. The British Broadcasting Corporation (BBC) in London, broadcast this news on Thursday Sept. 14, 2000 in its program (*The World This Morning*) after TV channels broadcast the news the night before.

- Ash-Sharq Al-Adna Al-Qadim, by 'Abdul-'Aziz 'Uthmân: 213
- Qisas Al-Anbiyâ, by Ibn Kathir: 65
- Qisas Al-Anbiyâ, by Ath-Tha'labi: 55
- Qisas Al-Anbiyâ, by At-Tabari: 86
- Qisas Al-Anbiyâ, by An-Najjâr: 30
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 1268
- Wakâlât Al-Anbâ Al-'Alamiyyah Masa; dated: 13/9/2000



Hud

(Peace be upon him)

Al-Ahqaf
Houses of the former 'Âd People.

Hûd عليه السلام

Prophet Hûd عليه السلام is mentioned seven times in the Noble Qur'ân, namely, in the following Chapters and Verses:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-A'râf	7	65
Hûd	11	50, 53, 58, 60, 89
Ash-Shu'arâ'	26	124

﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ إِنْ أَنتُمْ إِلَّا
مُفْتَرُونَ ﴿٥٠﴾ يَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِىٓ ۚ أَفَلَا
تَعْقِلُونَ ﴿٥١﴾ وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا
وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا۟ مُجْرِمِينَ ﴿٥٢﴾ قَالُوا۟ يَٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا
نَحْنُ بِتَارِكِىٓ ءَالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِن نَّقُولُ إِلَّا ٱعْتَرَىٰكَ بَعْضُ
ءَالِهَتِنَا بِسُوٓءٍ ۗ قَالَ إِنِّىٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا۟ أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِۦ ۖ فَكِيدُونِى
جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُم ۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ
بِنَاصِيَتِهَآ ۚ إِنَّ رَبِّى عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٦﴾ فَإِن تَوَلَّوْا۟ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ ۚ
وَيَسْتَخْلِفُ رَبِّى قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُۥ شَيْـًٔا ۚ إِنَّ رَبِّى عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ﴿٥٧﴾ وَلَمَّا جَآءَ
أَمْرُنَا نَجَّيْنَا هُودًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾ وَتِلْكَ عَادٌ ۖ
جَحَدُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ وَأُتْبِعُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا
لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ عَادًا كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾﴾

And to the 'Ād (people We sent) their brother Hūd. He said,

"O my people! Worship Allāh! You have no other *ilāh* (god) but Him. Certainly, you do nothing but invent lies! O my people! I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand? And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimūn* (criminals, disbelievers in the Oneness of Allāh)." They said: "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship with Him (Allāh). So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a Straight Path (the truth). So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things." And when Our Commandment came, We saved Hūd and those who believed with him by a mercy from Us, and We saved them from a severe torment. Such were 'Ād (people). They rejected the *Ayāt* (proofs, evidences, Verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders). And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ād disbelieved in their Lord. So, away with 'Ād, the people of Hūd.

(Qur'ân 11: 50-60)

﴿كَذَّبَتْ عَادٌ ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ
﴿١٢٥﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ

﴿١٢٧﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾ وَإِذَا بَطَشْتُم
بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٣١﴾ وَاتَّقُوا الَّذِي أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُم
بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾ وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾ قَالُوا سَوَاءٌ
عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ ﴿١٣٦﴾ إِنْ هَٰذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾ وَمَا نَحْنُ بِمُعَذَّبِينَ
﴿١٣٨﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ
الرَّحِيمُ ﴿١٤٠﴾

'Ād (people) denied the Messengers. When their brother Hūd said to them: "Will you not fear Allāh and obey Him? Verily, I am a trustworthy Messenger to you. So fear Allāh, keep your duty to Him, and obey me. No reward do I ask of you for it (my Message of Islamic Monotheism); my reward is only from the Lord of the *'Ālamīn* (mankind, jinn, and all that exists). Do you build high palaces on every high place, while you do not live in them? And do you get for yourselves palaces (fine buildings) as if you will live therein forever? And when you seize (somebody), seize you (him) as tyrants? So fear Allāh, keep your duty to Him, and obey me. And keep your duty to Him, fear Him Who has aided you with all (good things) that you know. He has aided you with cattle and children. And gardens and springs. Verily, I fear for you the torment of a Great Day." They said: "It is the same to us whether you preach or be not of those who preach. This is no other than the false tales and religion of the ancients (*Tafsir At-Tabarī*). And we are not going to be punished." So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

(Qur'ân 26: 123-140)

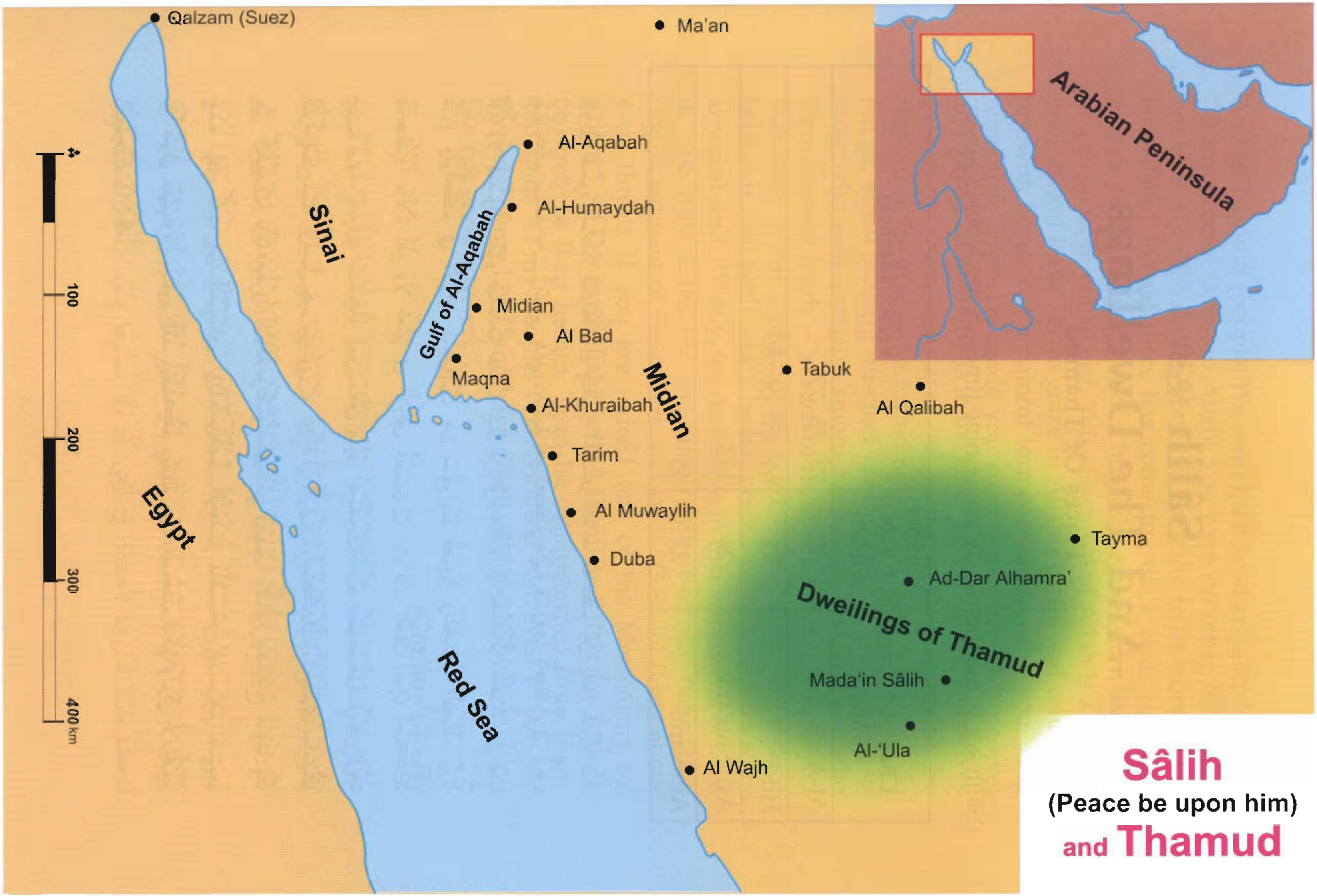
Ibn 'Abbâs ﷺ is reported to have said, "Verily, Hûd was the first to speak the Arabic language." The people of Ād, to whom Hûd ﷺ had been sent, lived in an area of curved sand hills in the southern part of the Arabian Peninsula. They worshiped a number of idols:

Wudd, Suwa', Yaghuth, Ya'uq, and Nasr [refer to the map that shows the places of idols and images in the Arabian Peninsula]. Ibn 'Abbâs ﷺ said, "They [also] took to worshiping an idol that was called Al-Hattar.

The people of Ād that were destroyed are referred to as the 'first people of Ād'; as for the 'second people of Ād,' they are the inhabitants of Yemen from Qahtan, Saba, and their descendents. But it is also said that the 'second people of Ād' are none other than the people of Thamûd.

The people of Hadramawt say that, after Ād was destroyed, Hûd ﷺ lived in the land of Hadramawt, until he died in the western part of their land, not too far from the city of Taryam, which is near the Valley of Barhut. It is worth mentioning here that there is a grave in Palestine that is erroneously said to be his.

- Qisas Al-Anbiya, by Ibn Kathir: 93
- Qisas Al-Anbiya, by Ath-Tha'labi: 62
- Qisas Al-Anbiya, by At-Tabari: 118
- Qisas Al-Anbiya, by An-Najjaar: 49
- Al-Mo'jam Al-Mufahris Li-Alfadh Al-Qur'ân Al-Karim: 739
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 1294


Sâlih
(Peace be upon him)
and Thamud
Arabian Peninsula
Qalzam (Suez)
Ma'an
Al-Aqabah
Al-Humaydah
Sinai
Gulf of Al-Aqabah
Midian
Al Bad
Maqna
Al-Khuraibah
Midian
Tabuk
Al Qalibah
Tarim
Egypt
Al Muwaylih
Duba
Tayma
Ad-Dar Alhamra'
Dweilings of Thamud
Mada'in Sâlih
Al-'Ula
Red Sea
Al Wajh
100
200
300
400 km

Sâlih عليه السلام
And The Dwellings
Places Of Thamûd

Sâlih عليه السلام is mentioned by name nine times in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-A'râf	7	73, 75, 77
Hûd	11	61, 62, 66, 89
Ash-Shu'arâ	26	142
An-Naml	27	45

﴿وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ
جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً ۖ فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ
ٱللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ (٧٣) وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ
عَادٍ وَبَوَّأَكُمْ فِى ٱلْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتًا ۖ
فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ (٧٤) قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟
مِن قَوْمِهِۦ لِلَّذِينَ ٱسْتُضْعِفُوا۟ لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَٰلِحًا مُّرْسَلٌ مِّن رَّبِّهِۦ ۚ
قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلَ بِهِۦ مُؤْمِنُونَ (٧٥) قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا بِٱلَّذِىٓ ءَامَنتُم
بِهِۦ كَٰفِرُونَ (٧٦) فَعَقَرُوا۟ ٱلنَّاقَةَ وَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا۟ يَٰصَٰلِحُ ٱئْتِنَا بِمَا
تَعِدُنَآ إِن كُنتَ مِنَ ٱلْمُرْسَلِينَ (٧٧) فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ
(٧٨) فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّى وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ
ٱلنَّٰصِحِينَ (٧٩)﴾

And to Thamūd (people, We sent) their brother Sālih. He said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh.) Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allāh is a sign to you; so you leave her to graze in Allāh's earth, and touch her not with harm, lest a painful torment should seize you. And remember when He made you successors after 'Ād (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allāh, and do not go about making mischief on the earth." The leaders of those who were arrogant among his people said to those who were counted weak — to such of them as believed: "Know you that Sālih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." Those who were arrogant said: "Verily, we disbelieve in that which you believe in." So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Sālih! Bring about your threats if you are indeed one of the Messengers (of Allāh)." So the earthquake seized them, and they lay (dead), prostrate in their homes. Then he (Sālih) turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers."

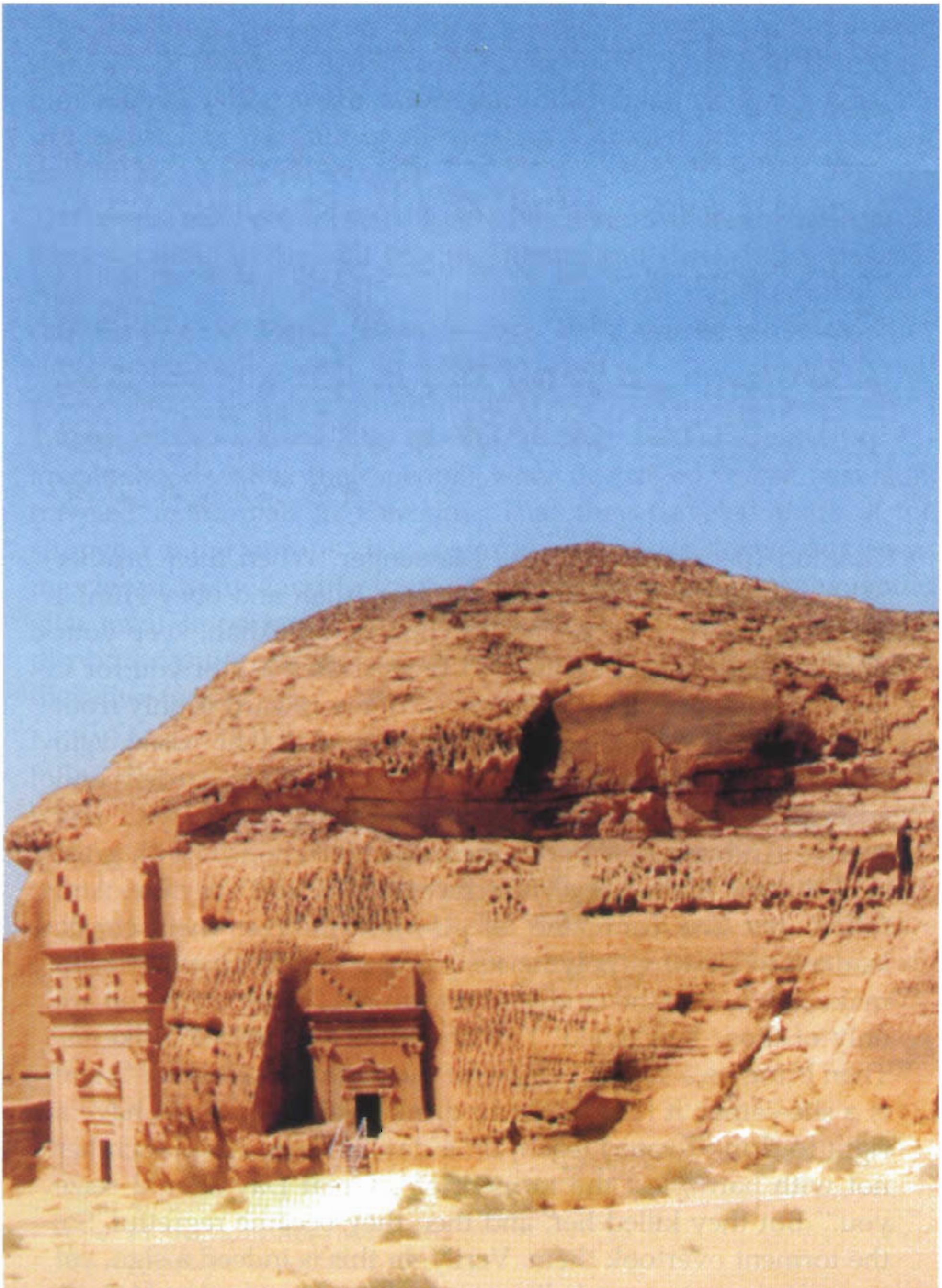
(Qur'ân 7: 73-79)

﴿وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ هُوَ أَنشَأَكُم مِّنَ
ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ ﴿٦١﴾ قَالُوا۟ يَٰصَٰلِحُ قَدْ
كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَآ ۖ أَتَنْهَىٰنَآ أَن نَّعْبُدَ مَا يَعْبُدُ ءَابَآؤُنَا وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ
مُرِيبٍ ﴿٦٢﴾ قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى مِنْهُ رَحْمَةً فَمَن
يَنصُرُنِى مِنَ ٱللَّهِ إِنْ عَصَيْتُهُۥ ۖ فَمَا تَزِيدُونَنِى غَيْرَ تَخْسِيرٍ ﴿٦٣﴾ وَيَٰقَوْمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ
لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ

(٦٤) فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا۟ فِى دَارِكُمْ ثَلَٰثَةَ أَيَّامٍ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ
(٦٥) فَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا صَٰلِحًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْىِ يَوْمِئِذٍ
إِنَّ رَبَّكَ هُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ (٦٦) وَأَخَذَ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ
جَٰثِمِينَ (٦٧) كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ ۗ أَلَآ إِنَّ ثَمُودَا۟ كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّثَمُودَ (٦٨) ۞

And to Thamūd (people We sent) their brother Sālih . He said: "O my people! Worship Allāh: you have no other *ilāh* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive." They said: "O Sālih! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allāh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism)." He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy (Prophethood) from Him, who then can help me against Allāh, if I were to disobey Him? Then you increase me not but in loss. "And O my people! This she-camel of Allāh is a sign to you, so leave her to feed (graze) in Allāh's land, and touch her not with evil, lest a near torment should seize you." But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied." So when Our Commandment came, We saved Sālih and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord — He is the All-Strong, the All-Mighty. And *As-Saihah* (torment — awful cry) overtook the wrong doers, so they lay (dead), prostrate in their homes, As if they had never lived there. No doubt! Verily, Thamūd disbelieved in their Lord. So away with Thamūd!

(Qur'ân 11: 61-68)



Mada'in Salih

﴿كَذَّبَتۡ ثَمُودُ ٱلۡمُرۡسَلِينَ ١٤١ إِذۡ قَالَ لَهُمۡ أَخُوهُمۡ صَٰلِحٌ أَلَا تَتَّقُونَ ١٤٢ إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ
١٤٣ فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١٤٤ وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ إِنۡ أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ
١٤٥ أَتُتۡرَكُونَ فِي مَا هَٰهُنَآ ءَامِنِينَ ١٤٦ فِي جَنَّٰتٖ وَعُيُونٖ ١٤٧ وَزُرُوعٖ وَنَخۡلٖ طَلۡعُهَا هَضِيمٞ
١٤٨ وَتَنۡحِتُونَ مِنَ ٱلۡجِبَالِ بُيُوتٗا فَٰرِهِينَ ١٤٩ فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١٥٠ وَلَا تُطِيعُوٓاْ أَمۡرَ ٱلۡمُسۡرِفِينَ
١٥١ ٱلَّذِينَ يُفۡسِدُونَ فِي ٱلۡأَرۡضِ وَلَا يُصۡلِحُونَ ١٥٢ قَالُوٓاْ إِنَّمَآ أَنتَ مِنَ ٱلۡمُسَحَّرِينَ ١٥٣ مَآ أَنتَ
إِلَّا بَشَرٞ مِّثۡلُنَا فَأۡتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ١٥٤ قَالَ هَٰذِهِۦ نَاقَةٞ لَّهَا شِرۡبٞ وَلَكُمۡ
شِرۡبُ يَوۡمٖ مَّعۡلُومٖ ١٥٥ وَلَا تَمَسُّوهَا بِسُوٓءٖ فَيَأۡخُذَكُمۡ عَذَابُ يَوۡمٍ عَظِيمٖ ١٥٦ فَعَقَرُوهَا فَأَصۡبَحُواْ
نَٰدِمِينَ ١٥٧ فَأَخَذَهُمُ ٱلۡعَذَابُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ أَكۡثَرُهُم مُّؤۡمِنِينَ ١٥٨ وَإِنَّ
رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ١٥٩﴾

Thamūd (people) denied the Messenger. When their brother Sālih said to them: "Will you not fear Allāh and obey Him? I am a trustworthy Messenger to you. So fear Allāh, keep your duty to Him, and obey me. No reward do I ask of you for it (my Message of Islamic Monotheism); my reward is only from the Lord of the *'Ālamīn* (mankind, jinn and all that exists). Will you be left secure in that which you have here? In gardens and springs. And green crops (field) and date palms with soft spadix. And you hew out in the mountains, houses with great skill. So fear Allāh, keep your duty to Him, and obey me. And follow not the command of *Al-Musrifūn* (i.e. their chiefs, leaders who were polytheists, criminals and sinners), who make mischief in the land, and reform not." They said: You are only of those bewitched! You are but a human being like us. Then bring us a sign if you are of the truthful." He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known. And touch her not with harm, lest the torment of a Great Day should seize you." But they killed her, and then they became regretful. So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

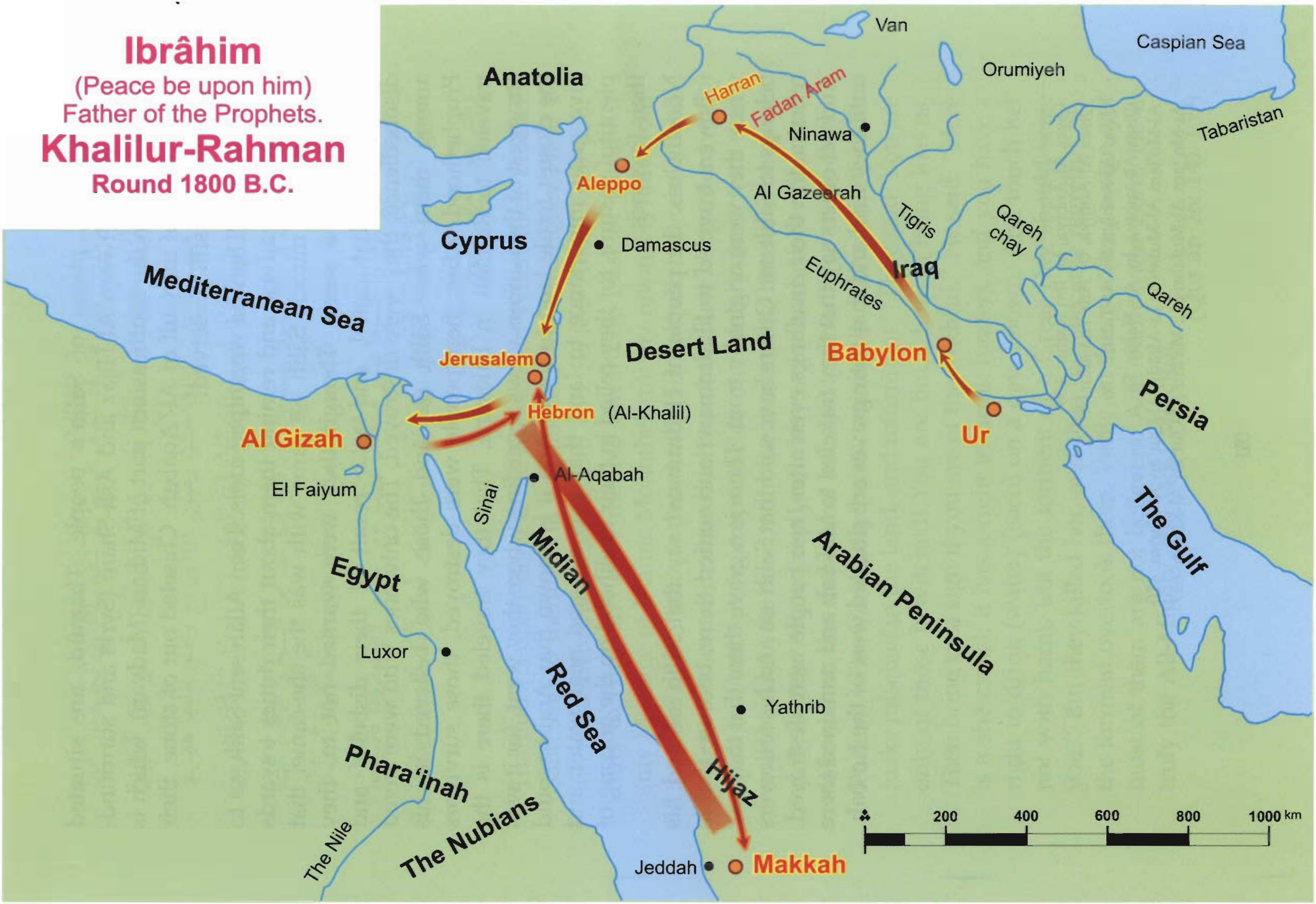
(Qur'ân 26: 141-159)

The dwelling places of Sâlih's people, Thamûd, are situated somewhere between Al-Hijaz and Ash-Sham (Syria and surrounding regions), in the southeastern part of Midian (Madyan), which is situated east of the Gulf of Al-'Aqabah. Chiseled out of stone, their dwellings are still preserved.

The people of Thamûd worshiped idols. Then Allâh sent Sâlih عليه السلام to them, to both advise and remind them about their duties towards Allâh ﷻ. The miracle Sâlih عليه السلام came with was the she-camel that came out of a stone. Though they were warned not to, they slaughtered that camel, and as a result of their disbelief and disobedience, they were destroyed. The only ones who were saved among them were Sâlih عليه السلام and those who believed in his Prophethood. After their people were destroyed, those survivors traveled to Ramlah in Palestine. That they traveled there is the strongest of the various views regarding where they went, for it was the closest fertile land to them. And it is known that Arabs would give great importance to land that was situated near water and plentiful pasture, for they relied in their livelihood on the grazing of their livestock.

Nonetheless, the people of Hadramawt say that Sâlih عليه السلام and his followers traveled to Hadramawt and settled there, because that is where they were originally from. There is a grave there that they say belongs to Sâlih عليه السلام. Others have said that Sâlih عليه السلام and his followers remained in their dwellings even after their people were destroyed. And yet others say that they traveled to Makkah and remained there until they died and that their graves are situated west of the Ka'bah.

- Qisas Al-Anbiya, by Ibn Kathir: 106
- Qisas Al-Anbiya, by Ath-Tha'labi: 68
- Qisas Al-Anbiya, by At-Tabari: 126
- Qisas Al-Anbiya, by An-Najjâr: 58
- Al-Mo'jam Al-Mufahris Li-Alfâdh Al-Qur'ân Al-Karim: 410
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 657



Ibrâhim
(Peace be upon him)
Father of the Prophets.
Khalilur-Rahman
Round 1800 B.C.
Anatolia
Van
Caspian Sea
Orumiyeh
Harran
Fadan Aram
Ninawa
Tabaristan
Aleppo
Al Gazeerah
Tigris
Qareh chay
Cyprus
Damascus
Iraq
Euphrates
Qareh
Mediterranean Sea
Desert Land
Jerusalem
Babylon
Persia
Hebron
(Al-Khalil)
Al Gizah
Ur
El Faiyum
Al-Aqabah
Sinai
The Gulf
Midian
Egypt
Arabian Peninsula
Luxor
Red Sea
Yathrib
Phara'inah
Hijaz
The Nubians
The Nile
Jeddah
Makkah
200
400
600
800
1000 km

Ibrâhim عليه السلام

He is the father of the Prophets, and the *Khalil* (one who is singled out for extra love) of the Most Merciful. Ibrâhim عليه السلام is mentioned by name 69 times in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-Baqarah	2	124, 125 (twice), 126, 127, 130, 132, 133, 135, 136, 140, 258 (twice), 260
Āl-'Imrân	3	33, 65, 67, 84, 95, 97
An-Nisa'	4	54, 125 (twice), 163
Al-An'âm	6	74, 75, 83, 161
At-Taubah	9	70, 114 (twice)
Hûd	11	69, 74, 75, 76
Yusuf	12	6, 38
Ibrâhim	14	35
Al-Hijr	15	51
An-Nahl	16	120, 123
Maryam	19	41, 46, 58
Al-Anbiya'	21	51, 60, 62, 69
Al-Hajj	22	26, 43, 78
Ash-Shu'arâ	26	69
Al-'Ankabût	29	16, 31
Al-Ahzâb	33	7

As-Sâffât	37	83, 104, 109
Sâd	38	45
Ash-Shûra	42	13
Az-Zukhruf	43	26
Adh-Dhâriyât	51	24
An-Najm	53	37
Al-Hadid	57	26
Al-Mumtahinah	60	4 (twice)
Al-A'lâ	87	19

﴿وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا بِهِۦ عَٰلِمِينَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا هَٰذِهِ
ٱلتَّمَاثِيلُ ٱلَّتِىٓ أَنتُمْ لَهَا عَٰكِفُونَ ﴿٥٢﴾ قَالُوا۟ وَجَدْنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ﴿٥٣﴾ قَالَ لَقَدْ كُنتُمْ
أَنتُمْ وَءَابَآؤُكُمْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٥٤﴾ قَالُوٓا۟ أَجِئْتَنَا بِٱلْحَقِّ أَمْ أَنتَ مِنَ ٱللَّٰعِبِينَ ﴿٥٥﴾ قَالَ بَل
رَّبُّكُمْ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلَّذِى فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٥٦﴾ وَتَٱللَّهِ
لَأَكِيدَنَّ أَصْنَٰمَكُم بَعْدَ أَن تُوَلُّوا۟ مُدْبِرِينَ ﴿٥٧﴾ فَجَعَلَهُمْ جُذَٰذًا إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ
يَرْجِعُونَ ﴿٥٨﴾ قَالُوا۟ مَن فَعَلَ هَٰذَا بِـَٔالِهَتِنَآ إِنَّهُۥ لَمِنَ ٱلظَّٰلِمِينَ ﴿٥٩﴾ قَالُوا۟ سَمِعْنَا فَتًى
يَذْكُرُهُمْ يُقَالُ لَهُۥٓ إِبْرَٰهِيمُ ﴿٦٠﴾ قَالُوا۟ فَأْتُوا۟ بِهِۦ عَلَىٰٓ أَعْيُنِ ٱلنَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوٓا۟
ءَأَنتَ فَعَلْتَ هَٰذَا بِـَٔالِهَتِنَا يَٰٓإِبْرَٰهِيمُ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَٰذَا فَسْـَٔلُوهُمْ إِن
كَانُوا۟ يَنطِقُونَ ﴿٦٣﴾ فَرَجَعُوٓا۟ إِلَىٰٓ أَنفُسِهِمْ فَقَالُوٓا۟ إِنَّكُمْ أَنتُمُ ٱلظَّٰلِمُونَ ﴿٦٤﴾ ثُمَّ
نُكِسُوا۟ عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُونَ مِن دُونِ
ٱللَّهِ مَا لَا يَنفَعُكُمْ شَيْـًٔا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ ۖ أَفَلَا
تَعْقِلُونَ ﴿٦٧﴾ قَالُوا۟ حَرِّقُوهُ وَٱنصُرُوٓا۟ ءَالِهَتَكُمْ إِن كُنتُمْ فَٰعِلِينَ ﴿٦٨﴾ قُلْنَا يَٰنَارُ كُونِى بَرْدًا
وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ﴿٦٩﴾ وَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ ﴿٧٠﴾ وَنَجَّيْنَٰهُ وَلُوطًا إِلَى
ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا لِلْعَٰلَمِينَ ﴿٧١﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا
صَٰلِحِينَ ﴿٧٢﴾﴾

And indeed We bestowed aforetime on Ibrāhīm (Abraham) his (portion of) guidance, and We were All-Knower of him (as to his belief in the Oneness of Allāh). When he said to his father and his people: "What are these images to which you are devoted?" They said: "We found our fathers worshipping them." He said: "Indeed you and your fathers have been in manifest error." They said: "Have you brought us the Truth, or are you one of those who play about?" He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses. And by Allāh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs." So he broke them to pieces, (all) except the biggest of them, that they might turn to it. They said: "Who has done this to our *ālihah* (gods)? He must indeed be one of the *Zālimun* (wrong doers)." They said: "We heard a young man talking against them, who is called Ibrāhīm (Abraham)." They said: "Then bring him before the eyes of the people, that they may testify." They said: "Are you the one who has done this to our gods, O Ibrāhīm (Abraham)?" [Ibrāhīm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!" So they turned to themselves and said: "Verily, you are the *Zālimūn* (polytheists and wrong doers)." Then they turned to themselves (their first thought and said): "Indeed you [Ibrāhīm (Abraham)] know well that these (idols) speak not!" [Ibrāhīm (Abraham)] said: "Do you then worship besides Allāh, things that can neither profit you nor harm you? Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?" They said: "Burn him and help your *ālihah* (gods), if you will be doing." We (Allāh) said: "O fire! Be you coolness and safety for Ibrāhīm (Abraham)!" And they wanted to harm him, but We made them the worst losers. And We rescued him and Lūt (Lot) to the land which We have blessed for the *'Ālamīn* (mankind and jinn). And We bestowed upon him Ishāq (Isaac), and (a grandson) Ya'qūb (Jacob). Each one We made righteous.

(Qur'ân 21: 51-72)

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ فِى ضَلَٰلٍ مُّبِينٍ
﴿٧٤﴾ وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ﴿٧٥﴾ فَلَمَّا
جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا قَالَ هَٰذَا رَبِّى فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْءَافِلِينَ ﴿٧٦﴾ فَلَمَّا رَءَا
ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ
﴿٧٧﴾ فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ
مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا وَمَآ أَنَا۠
مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾ وَحَآجَّهُۥ قَوْمُهُۥ قَالَ أَتُحَٰٓجُّوٓنِّى فِى ٱللَّهِ وَقَدْ هَدَىٰنِ وَلَآ أَخَافُ مَا
تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّى شَيْـًٔا وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ
﴿٨٠﴾ وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ
عَلَيْكُمْ سُلْطَٰنًا فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨١﴾ ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ
يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ
إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

And (remember) when Ibrāhīm (Abraham) said to his father Āzar: "Do you take idols as *ālihā* (gods)? Verily, I see you and your people in manifest error." Thus did we show Ibrāhīm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set." When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray." When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allāh). Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanīfa* (Islamic Monotheism, i.e. worshipping none but Allāh Alone), and I am not of *Al-Mushrikūn*." His people disputed with him. He said: "Do you dispute with me concerning Allāh while He has guided me,

and I fear not those whom you associate with Him (Allāh) in worship. (Nothing can happen to me) except when my Lord (Allāh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know." It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allāh), for them (only) there is security and they are the guided. And that was Our Proof which We gave Ibrāhīm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.

(Qur'ân 6: 74-83)

﴿وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ إِبۡرَٰهِيمَ (٦٩) إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا تَعۡبُدُونَ (٧٠) قَالُواْ نَعۡبُدُ أَصۡنَامٗا
فَنَظَلُّ لَهَا عَٰكِفِينَ (٧١) قَالَ هَلۡ يَسۡمَعُونَكُمۡ إِذۡ تَدۡعُونَ (٧٢) أَوۡ يَنفَعُونَكُمۡ أَوۡ يَضُرُّونَ (٧٣) قَالُواْ
بَلۡ وَجَدۡنَآ ءَابَآءَنَا كَذَٰلِكَ يَفۡعَلُونَ (٧٤) قَالَ أَفَرَءَيۡتُم مَّا كُنتُمۡ تَعۡبُدُونَ (٧٥) أَنتُمۡ وَءَابَآؤُكُمُ
ٱلۡأَقۡدَمُونَ (٧٦) فَإِنَّهُمۡ عَدُوّٞ لِّيٓ إِلَّا رَبَّ ٱلۡعَٰلَمِينَ (٧٧) ٱلَّذِي خَلَقَنِي فَهُوَ يَهۡدِينِ (٧٨) وَٱلَّذِي هُوَ
يُطۡعِمُنِي وَيَسۡقِينِ (٧٩) وَإِذَا مَرِضۡتُ فَهُوَ يَشۡفِينِ (٨٠) وَٱلَّذِي يُمِيتُنِي ثُمَّ يُحۡيِينِ
(٨١) وَٱلَّذِيٓ أَطۡمَعُ أَن يَغۡفِرَ لِي خَطِيٓـَٔتِي يَوۡمَ ٱلدِّينِ (٨٢) رَبِّ هَبۡ لِي حُكۡمٗا وَأَلۡحِقۡنِي
بِٱلصَّٰلِحِينَ (٨٣) وَٱجۡعَل لِّي لِسَانَ صِدۡقٖ فِي ٱلۡأٓخِرِينَ (٨٤) وَٱجۡعَلۡنِي مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ
(٨٥) وَٱغۡفِرۡ لِأَبِيٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ (٨٦) وَلَا تُخۡزِنِي يَوۡمَ يُبۡعَثُونَ (٨٧) يَوۡمَ لَا يَنفَعُ مَالٞ وَلَا
بَنُونَ (٨٨) إِلَّا مَنۡ أَتَى ٱللَّهَ بِقَلۡبٖ سَلِيمٖ (٨٩)﴾

And recite to them the story of Ibrāhīm (Abraham). When he said to his father and his people: "What do you worship?" They said: "We worship idols, and to them we are ever devoted." He said: "Do they hear you when you call on (them)? Or do they benefit you or do they harm (you)?" They

said: "(Nay) but we found our fathers doing so." He said: "Do you observe that which you have been worshipping – you and your ancient fathers? Verily, they are enemies to me, except the Lord of the *'Ālamīn* (mankind, jinn and all that exists), Who has created me, and it is He Who guides me. And it is He Who feeds me and gives me to drink. And when I am ill, it is He Who cures me. And Who will cause me to die, and then will bring me to life (again). And Who, I hope, will forgive me my faults on the Day of Recompense (the Day of Resurrection)." My Lord! Bestow *Hukm* (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous. And grant me an honorable mention in later generations. And make me one of the inheritors of the Paradise of Delight. And forgive my father, verily, he is of the erring. And disgrace me not on the Day when (all the creatures) will be resurrected. The Day whereon neither wealth nor sons will avail, Except him who comes to Allāh with a clean heart [clean from *Shirk* (polytheism) and *Nifāq* (hypocrisy)]."

(Qur'ân 26: 69-89)

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ
٣٥ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ
رَّحِيمٌ ٣٦ رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ رَبَّنَا
لِيُقِيمُوا۟ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ
يَشْكُرُونَ ٣٧ رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ فِى ٱلْأَرْضِ وَلَا
فِى ٱلسَّمَآءِ ٣٨ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ إِنَّ رَبِّى لَسَمِيعُ
ٱلدُّعَآءِ ٣٩ رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ٤٠ رَبَّنَا ٱغْفِرْ
لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ٤١﴾

And (remember) when Ibrāhīm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys

me, still You are indeed Oft-Forgiving, Most Merciful. O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform *As-Salāt* (the prayers). So fill some hearts among men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks. O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allāh. All praise and thanks are Allāh's, Who has given me in old age Ismā'īl (Ishmael) and Ishāq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations. O my Lord! Make me one who performs *As-Salāt* (the prayers), and (also) from my offspring, our Lord! And accept my invocation. Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."

(Qur'ân 14: 35-41)

﴿وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوا۟ سَلَـٰمًا ۖ قَالَ سَلَـٰمٌ ۖ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ
حَنِيذٍ (٦٩) فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ قَالُوا۟ لَا تَخَفْ
إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ (٧٠) وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَـٰهَا بِإِسْحَـٰقَ وَمِن وَرَآءِ إِسْحَـٰقَ
يَعْقُوبَ (٧١) قَالَتْ يَـٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَـٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَـٰذَا لَشَىْءٌ عَجِيبٌ
(٧٢) قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ وَبَرَكَـٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ
(٧٣) فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَـٰدِلُنَا فِى قَوْمِ لُوطٍ (٧٤) إِنَّ إِبْرَٰهِيمَ
لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ (٧٥) يَـٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَـٰذَآ ۖ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ
غَيْرُ مَرْدُودٍ (٧٦)﴾

And verily, there came Our messengers to Ibrāhīm (Abraham) with glad tidings. They said: "*Salām* (greetings or peace!)." He answered, "*Salām* (greetings or peace!)," and he hastened to entertain them with a roasted calf. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lūt (Lot)." And his wife was

standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lūt (Lot)]. But We gave her glad tidings of Ishāq (Isaac), and after Ishāq, of Ya'qūb (Jacob). She said (in astonishment): "Woe to me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!" They said: "Do you wonder at the Decree of Allāh? The Mercy of Allāh and His Blessings be on you, O the family [of Ibrāhīm (Abraham)]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious." Then when the fear had gone away from (the mind of) Ibrāhīm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lūt (Lot). Verily, Ibrāhīm (Abraham) was without doubt forbearing, used to invoke Allāh with humility, and was repentant (to Allāh all the time, again and again). "O Ibrāhīm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

(Qur'ân 11: 69-76)

Born in southern Iraq, Ibrâhim ﷺ settled in the city of Ur Al-Kaldâniyyah. His father was Azar bin Nâhur, though it is said that Azar was his uncle. The confusion perhaps stems from the custom of addressing one's uncle (uncle here referring only to the brother of one's father) with the word 'father.' Azar was from the people of Kutha, which is a village on the outskirts of Kufah. And it was in Kutha that the infamous attempt was made to burn Ibrâhim ﷺ. After the attempt to burn him failed, Ibrâhim ﷺ traveled to Harran, which is situated in the northern part of the Arabian Peninsula. He then traveled to Palestine, taking with him his wife, Sarah, and his nephew Lot ﷺ; and Lot's wife was also traveling with them. Due to a drought that afflicted the lands, Ibrâhim ﷺ had to travel to Egypt during the era of the shepherd kings.

Later on, Ibrâhim ﷺ returned with Lot ﷺ to southern Palestine, but they had to part from one another in order to preserve the mutual love and compassion that they shared. The reason they had to part was that there just wasn't enough fertile land for both of their

herds of livestock. So Ibrâhim عليه السلام settled in B'ir Sheva (As-Saba'), while Lot عليه السلام settled down south of the Dead Sea.

Ibrâhim عليه السلام then traveled with his second wife, Hâjar, to Makkah, and she took her son, Ismâ'il عليه السلام, along with her. After Ibrâhim عليه السلام left them in Makkah, which at the time was a forsaken and barren place, the well of Zamzam gushed forth. Now that water was found in Makkah, it became a desirable place to live; and so when the tribe of Jurhum was passing through the area and found out about the well, they settled down alongside Hâjar. As for Ibrâhim's death, he died in Palestine and was buried there in the city of Hebron.

Some historians mention that there are two kinds of Arabs:

1) Arab tribes and peoples that are extinct, such as the early Jurhums, and the peoples of Ād, Thamûd, and Jadis.

2) Arab peoples and tribes that are still around today. Historians erroneously trace their roots back to two kinds of Arabs:

   a) The pure Arabs, or the Al-Qahtâniyyun, who originally dwelled in Yemen. Their most famous tribes are the Jurhum and the Ya'rob. Many tribes branched off from the Ya'rub tribe, the biggest and most significant of them being the Kahlân and the Himyar tribes. The most famous sub-tribe of the Kahlân is the Al-Azd, from whom many important tribes descended: such as Al-Aus and Al-Khazraj, both of which settled in Yathrib (later known as Al-Madinah); and Al-Ghasâsinah, Tai, Madhhij, An-Nakh, 'Ans, Hamdân, Kindah, and Lakhm. These are all tribes that branched out from Kahlân; as for Himyar, it branched out into Qudâ'ah, which branched out into many other tribes, such as Baliy, Juhainah, Kalb, and Bharâ'.

   b) Non-Arabs who assimilated themselves into Arab culture. They are known as the Al-'Adnâniyyun. Some historians say that they are given that name because Ismâ'il عليه السلام used to speak Assyrian or Hebrew. Then when Jurhum (from the Al-Qahtâniyyun) settled down in Makkah, Ismâ'il عليه السلام and his mother lived alongside them. When he grew up, Ismâ'il عليه السلام married from their tribe, and he as well as his children

> learned Arabic, which is why they are called 'the assimilated Arabs.' From them are descended the majority of Bedouin and city-dwelling Arabs that live in the Arabian Peninsula and in the lands of Al-Hijaz, until the deserts of Ash-Sham. After the collapse of the Ma'rib Dam, the pure Arabs of Yemen migrated and lived alongside the 'assimilated Arabs.'

One of 'Adnân's sons was Mu'id, from whom descended all of the descendents of 'Adnân. Mu'id had four children: Iyâd, Nizâr, Qanas, and Anmâr, and it is from Nizâr that two very important tribes branched off Rabi'ah and Mudar.

Rabi'ah settled down in the lands of Najd, from Al-Ghaur until Tihâmah. The children of Mudar settled down in Al-Hijaz, and they increased in numbers so rapidly that they ended up representing the majority in many of the lands of Najd as well. They eventually became the leaders of the inviolable city of Makkah.

It began with Mudar, who had two sons: Qais 'Ailân and Ilyâs. From Qais 'Ailân the tribes of Hawâzin, Sulaim, and Thaqif branched off. Ilyâs, on the other hand, had three children, from whom many tribes branched off - such as Aslam, Khuzâ'ah, Muzainah, Tamim, Khuzaimah, Al-Haun, Asad, and Kinânah. From Kinânah came An-Nadr; from An-Nadr came Mâlik; and from Mâlik came Fihr, which is the Quraish tribe of Makkah.

The notion of 'assimilated Arabs' is a mere fable and not factual history; some historians mentioned it, and then after a while, people simply took it as being true. The fact is that the era of Ibrâhim عليه السلام and his son, Ismâ'il عليه السلام, is an era in which the Arabic language thrived, and it is an era that has nothing to do with Assyrian or Hebrew. Through clear proofs, the distinction is now clear between the people of Ibrâhim, the people of Ya'qoob (Israel), the people of Musa عليه السلام, the Jews, and the Hebrews. This point requires further explanation.

The term 'Hebrew' (Abri) was used approximately 2000 years before the start of the Christian calendar. But it was also used before that for Arab tribes that lived in the northern part of the Arabian Peninsula, in the deserts of Ash-Sham; it was also used for other Arab tribes that were settled in the surrounding area. The term

'Hebrew' was a synonym for a Bedouin or anyone who lived in the desert. That is why one finds the terms 'Ibri,' or, 'Hubairi,' or, 'Al-'Abiru,' or, 'Al-Khabiru,' in the ancient writings of the pharaohs, in a time when the Israelites, the followers of Musa عليه السلام, and the Jews had not yet come into the world.

The term Hebrew is not mentioned in the Noble Qur'ân at all; instead the terms, the 'Children of Israel,' 'the people of Musa عليه السلام,' and the 'Jews' are used. Only the rabbis in Palestine recently began to use the word Hebrew to refer to Jews.

It is noteworthy to mention here that Palestine was the land of exile for Ibrâhim عليه السلام, his son Ishâq عليه السلام, and his grandson Ya'qub عليه السلام, a fact that is established in the Torah itself. They were strangers in Palestine, living among its native dwellers, the Al-Kan'âniyyin. This is particularly the case for the Children of Israel (Israel is one of the names of Ya'qub), who were all born and raised in Harrân. This stage for them ended when the family of Ya'qub migrated to Egypt, where they joined up with Yusuf عليه السلام. Then they became assimilated into the culture and environment of Egypt.

Thus the term 'Israel' is supposed to refer to Ya'qoob – the grandson of Ibrâhim عليه السلام – and to his children. Their lives were spent mainly in the area of Harrân; as for Palestine, it was a place of exile for them.

As for the people of Musa عليه السلام, they followed the religion of Pure Monotheism. Their religion is different from the religion of the Jews, which calls for the worship of 'Yahwa,' who was their particular god, based on their description of themselves as being 'The Chosen People.' The actual teachings and *Shari'ah* (set of laws) of Musa عليه السلام were written in hieroglyphics, and no trace of those writings can now be found. Then the descendents of Musa's people embraced the language, culture, and customs of Kan'ân; those descendents deviated from the teachings and *Shari'ah* of Musa عليه السلام, and it is they who, from that time onward, became known as Jews.

The word 'Jew' was used for those who remained from the people of Yahudha, those who were taken as captives and led to Babel, 586 years before the beginning of the Christian calendar. As captives who were mixing in a new culture, they developed a new dialect that was based on Aramaic, and it is with that dialect that they

wrote the Torah that is with us now; they had composed it while they were prisoners in Babel, approximately 800 years after the time of Musa عليه السلام. That is why their dialect became known as the Aramaic of the Torah. Without a doubt, the Torah they composed does not contain the same *Shari'ah* (set of laws) that was revealed to Musa عليه السلام. Therefore, we can call their book, 'The Torah of the Jews,' in order to distinguish it from, 'The Torah of Musa عليه السلام.'

When the Jews composed their Torah, they had two main goals in mind: First, to glorify their history and to make themselves come off as the best of peoples – 'The Chosen People' – who were chosen and preferred by the Lord over all other peoples. And to give credence to their claim, they traced their roots back to a very significant historical figure, namely, Ibrâhim عليه السلام, who was renowned during that time in all corners of the world. And so they set about recording their history, writing it based not on factual events, but on what their desires dictated.

Hence they traced their history back to Ibrâhim عليه السلام and to his grandson, Ya'qub (Israel). They called the people of Musa عليه السلام the Children of Israel, despite the fact that they lived 600 years after the life of Israel (i.e., Ya'qub عليه السلام).

Their second goal was to make it seem as if Palestine was their home country, despite the fact that the Torah even mentions that Palestine was a land of exile for Ibrâhim عليه السلام, Ishâq عليه السلام, Ya'qub عليه السلام, and Ya'qub's sons, who were born and raised in Harraan.

In point of fact, Ibrâhim عليه السلام and his son Ismâ'il عليه السلام belonged to Aramaic, Arabic tribes, which existed a number of centuries before the arrival of the Israelites, the followers of Mûsa عليه السلام, and the Jews. And that is why I stated earlier that the era of Ibrâhim عليه السلام is one in which Arabic thrived and is one that has nothing to do with the era of the Jews. The Qur'ân points to these issues in the following Verses:

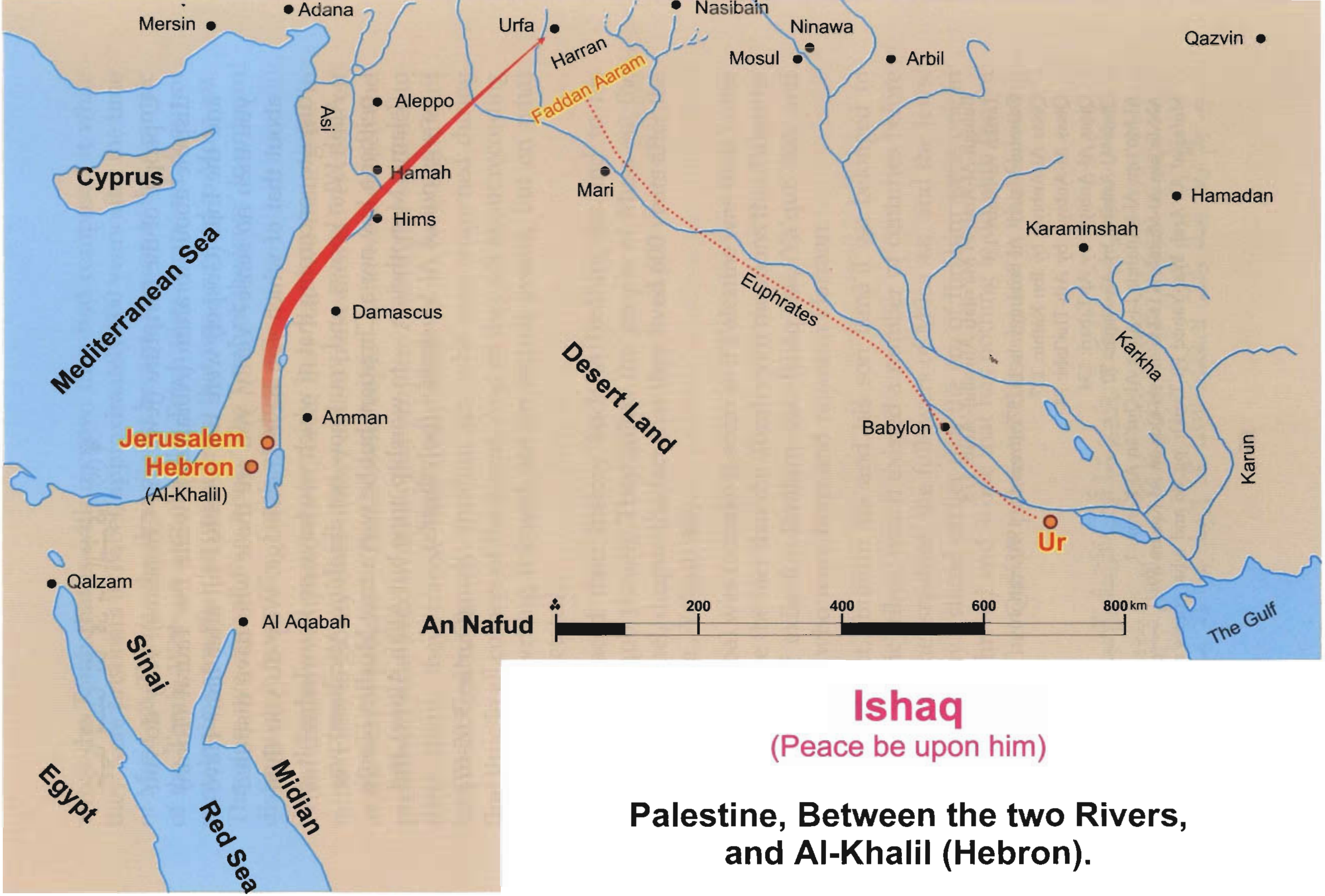
﴿يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تُحَآجُّونَ فِيٓ إِبۡرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوۡرَىٰةُ وَٱلۡإِنجِيلُ إِلَّا مِنۢ بَعۡدِهِۦٓۚ
أَفَلَا تَعۡقِلُونَ ٦٥ هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ حَٰجَجۡتُمۡ فِيمَا لَكُم بِهِۦ عِلۡمٞ فَلِمَ تُحَآجُّونَ فِيمَا لَيۡسَ لَكُم
بِهِۦ عِلۡمٞۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ٦٦ مَا كَانَ إِبۡرَٰهِيمُ يَهُودِيّٗا وَلَا نَصۡرَانِيّٗا وَلَٰكِن كَانَ

﴿حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ۝٦٧﴾

O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrāhīm (Abraham), while the Taurāt (Torah) and the Injīl (Gospel) were not revealed till after him? Have you then no sense? Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allāh Who knows, and you know not. Ibrāhīm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanīfa* (Islamic Monotheism — to worship none but Allāh Alone) and he was not of *Al-Mushrikūn* (polytheists).

(Qur'ân 3:65-67)

- Bulugh Al-Arab Fi Ma'rifati Ahwâlul-'Arab: 1/8
- Târikh Al-Islam: 1:8
- Dâiratul-Ma'ârif Al-Britâniyyah: 11/379 (from the 1970 edition)
- Qisas Al-Anbiyâ, by Ibn Kathir: 117
- Qisas Al-Anbiyâ, by Ath-Tha'labi: 74
- Qisas Al-Anbiyâ, by At-Tabari: 134
- Qisas Al-Anbiyâ, by An-Najjâr: 70
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 1
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 59
- Mufassal Al-'Arab Wal-Yahud Fit-Tarikh: pg. 86 and what comes after it.



Ishaq
(Peace be upon him)

Palestine, Between the two Rivers, and Al-Khalil (Hebron).

Ishâq عليه السلام and Ismâ'il عليه السلام

In the Noble Qur'ân, Ishâq عليه السلام is mentioned by name 17 times, in the following Verses:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-Baqarah	2	133, 136, 140
Āl-'Imrân	3	84
An-Nisa'	4	163
Al-An'âm	6	84
Hûd	11	71 (twice)
Yusuf	12	6, 38
Ibrâhim	14	39
Maryam	19	49
Al-Anbiya'	21	72
Al-'Ankabût	29	29
As-Sâffât	37	112, 113
Sâd	38	48

﴿وَوَهَبْنَا لَهُۥٓ إِسْحَـٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ
دَاوُۥدَ وَسُلَيْمَـٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَـٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾﴾

And We bestowed upon him Ishāq (Isaac) and Ya'qūb (Jacob), each of them We guided, and before him, We guided Nūh (Noah), and among his progeny Dāwūd (David), Sulaimān (Solomon), Ayyub (Job), Yūsuf (Joseph), Mūsā (Moses), and



City of Hebron (Al-Khalil)

Hārūn (Aaron). Thus do We reward *Al-Muhsinūn* (the good-doers.)

(Qur'ân 6:84)

﴿وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَـٰهَا بِإِسْحَـٰقَ وَمِن وَرَآءِ إِسْحَـٰقَ يَعْقُوبَ ﴿٧١﴾﴾

And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lūt (Lot)]. But We gave her glad tidings of Ishāq (Isaac), and after Ishāq, of Ya'qūb (Jacob).

(Qur'ân 11:71)

﴿وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ وَعَلَىٰٓ ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَـٰقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾﴾

"Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qūb (Jacob), as He perfected it on your fathers, Ibrāhīm (Abraham) and Ishāq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

(Qur'ân 12:6)

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَـٰعِيلَ وَإِسْحَـٰقَ ۚ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾﴾

"All praise and thanks are Allāh's, Who has given me in old age Ismā'īl (Ishmael) and Ishāq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.

(Qur'ân 14:39)

Ishâq ﷺ lived with his father, Ibrâhim ﷺ. Some sources mention that Ishâq ﷺ once sent a slave of his from Palestine to Faddân Aaram, in the northern part of Iraq. That slave returned with a female fellow traveler, whom Ishâq ﷺ then married. When Ishâq ﷺ died, he was buried in Hebron (Al-Khalil), in the Al-Makfilah cave.

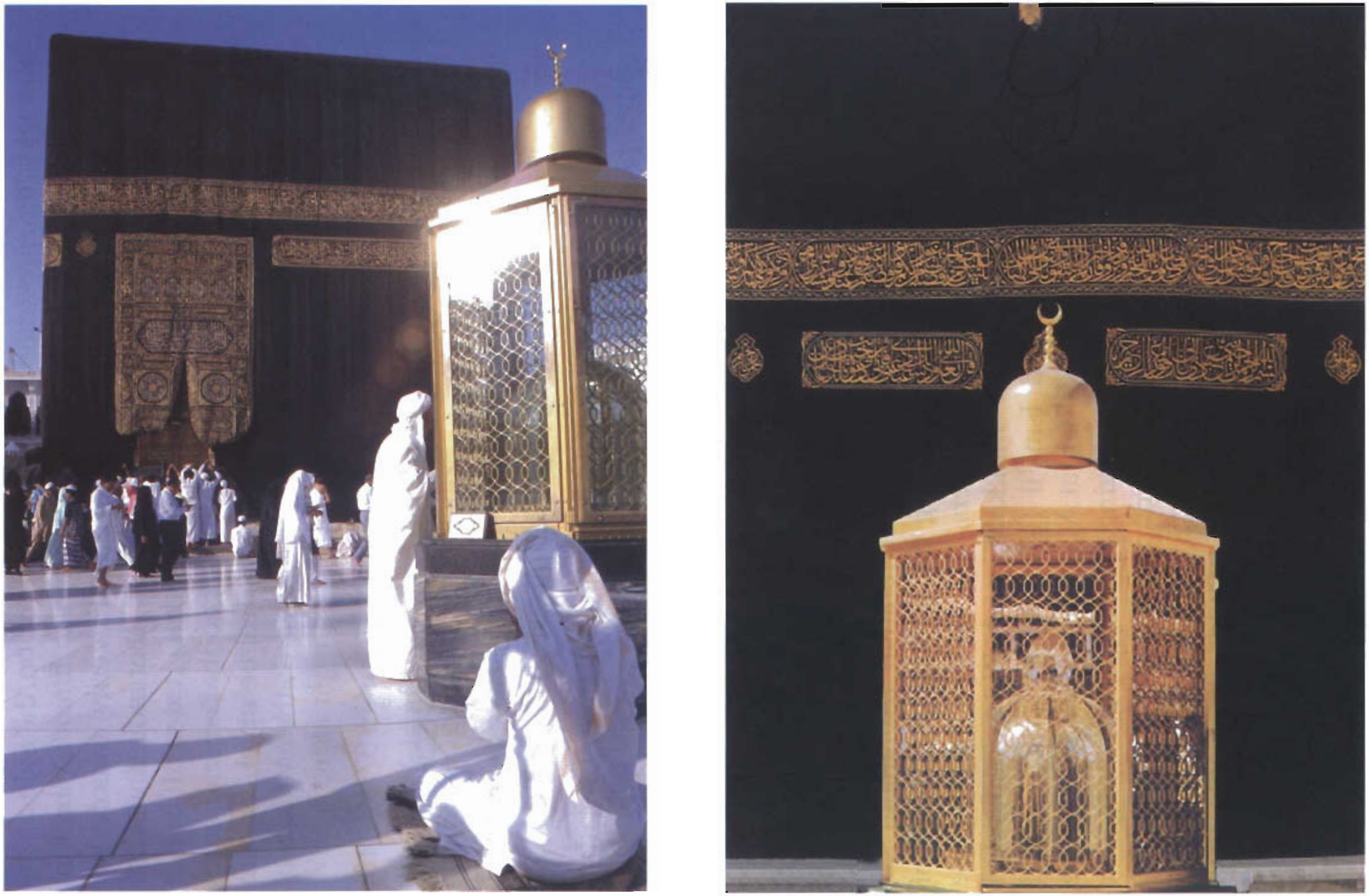
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And Ismâ'il ﷺ is mentioned by name 12 times in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-Baqarah	2	125, 127, 133, 136, 140
Āl-'Imrân	3	84
An-Nisa'	4	163
Al-An'âm	6	86
Ibrâhim	14	39
Maryam	19	54
Al-Anbiya'	21	85
Sâd	38	48

﴿فَأَرَادُوا بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَسْفَلِينَ (٩٨) وَقَالَ إِنِّى ذَاهِبٌ إِلَىٰ رَبِّى سَيَهْدِينِ (٩٩) رَبِّ هَبْ
لِى مِنَ ٱلصَّٰلِحِينَ (١٠٠) فَبَشَّرْنَٰهُ بِغُلَٰمٍ حَلِيمٍ (١٠١) فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ يَٰبُنَىَّ إِنِّىٓ أَرَىٰ
فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ
مِنَ ٱلصَّٰبِرِينَ (١٠٢) فَلَمَّآ أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ (١٠٣) وَنَٰدَيْنَٰهُ أَن يَٰٓإِبْرَٰهِيمُ (١٠٤) قَدْ صَدَّقْتَ ٱلرُّءْيَآ ۚ
إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ (١٠٥) إِنَّ هَٰذَا لَهُوَ ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ (١٠٦) وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ
(١٠٧) وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ (١٠٨) سَلَٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ (١٠٩) كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ (١١٠)﴾

So, they plotted a plot against him, but We made them the lowest. And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!" "My Lord! Grant me (offspring) from the righteous." So, We gave him the glad tidings of a forbearing boy. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allāh). So look what you think!" He said: "O my father! Do that which you are commanded, *In shā' Allāh* (if Allāh wills), you shall find me of *As-Sābirūn* (the patient)." Then, when they



Maqam Ibrahim

had both submitted themselves (to the Will of Allāh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); We called out to him: "O Ibrāhīm (Abraham)! You have fulfilled the dream!" Verily, thus do We reward the *Muhsinūn* (good-doers). Verily, that indeed was the manifest trial. And We ransomed him with a great sacrifice (i.e. كبش – a ram); And We left for him (a goodly remembrance) among the later generations. "*Salām* (peace) be upon Ibrāhīm (Abraham)!" Thus indeed do We reward the *Muhsinūn* (good-doers).

(Qur'ân 37: 98-110)

﴿وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ
وَإِسْمَـٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَـٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾ وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ
ٱجْعَلْ هَـٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۖ قَالَ وَمَن كَفَرَ
فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ
ٱلْبَيْتِ وَإِسْمَـٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ
وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾﴾

And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) [or the stone on which Ibrāhīm (Abraham) عليه السلام stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawāf* of the Ka'bah at Makkah), and We commanded Ibrāhīm (Abraham) and Ismā'īl (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (*I'tikāf*), or bowing or prostrating themselves (there, in prayer). And (remember) when Ibrāhīm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day." He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel

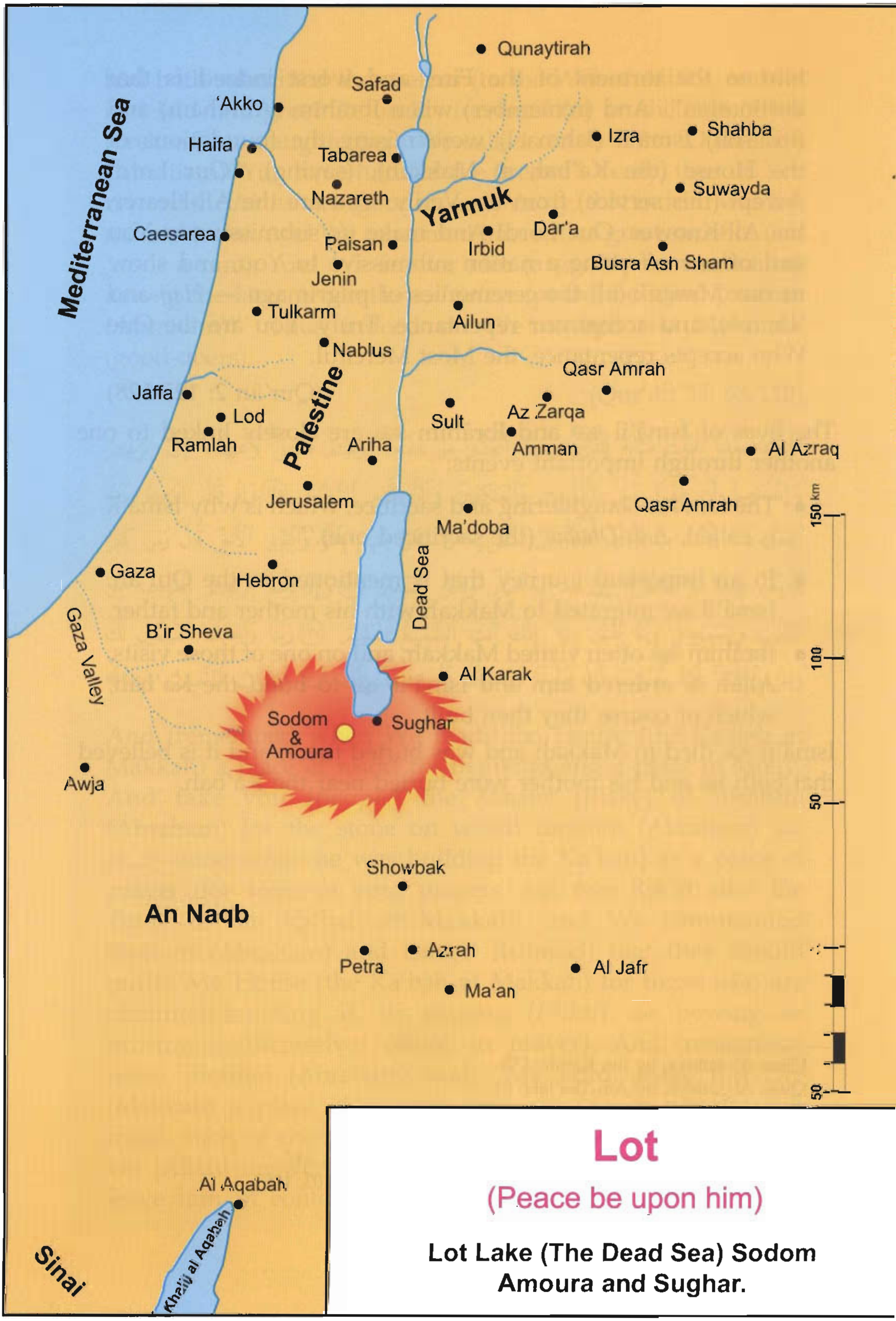
> him to the torment of the Fire, and worst indeed is that destination!" And (remember) when Ibrāhīm (Abraham) and (his son) Ismā'īl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower. Our Lord! And make us submissive to You and of our offspring a nation submissive to You, and show us our *Manāsik* (all the ceremonies of pilgrimage — *Hajj* and *'Umrah*), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.
>
> (Qur'ân 2: 125-128)

The lives of Ismâ'il and Ibrâhim are closely linked to one another through important events:

- The famous slaughtering and sacrifice, which is why Ismâ'il is called, *Adh-Dhabih* (the sacrificed one)."
- In an important journey that is mentioned in the Qur'ân, Ismâ'il migrated to Makkah with his mother and father.
- Ibrâhim often visited Makkah, and on one of those visits, Allâh ordered him and Ismâ'il to build the Ka'bah, which of course they then built.

Ismâ'il died in Makkah and was buried there, and it is believed that both he and his mother were buried near the Ka'bah.

- Qisas Al-Anbiya, by Ibn Kathir: 133
- Qisas Al-Anbiya, by Ath-Tha'labi: 81
- Qisas Al-Anbiya, by At-Tabari: 167
- Qisas Al-Anbiya, by An-Najjâr: 98, 103
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 33, 347
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 103, 126



Lot

(Peace be upon him)

Lot Lake (The Dead Sea) Sodom Amoura and Sughar.

Lot عليه السلام

Lot عليه السلام is mentioned by name 17 times in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-An'âm	6	86
Al-A'râf	7	80
Hûd	11	70, 74, 77, 81, 89
Al-Hijr	15	59, 61
Al-Anbiya'	21	71, 74
Al-Hajj	22	43
Ash-Shu'arâ	26	160, 161, 167
An-Naml	27	54, 56
Al-'Ankabût	29	26, 28, 32, 33
As-Sâffât	37	133
Sâd	38	13
Qâf	50	13
Al-Qamar	54	33, 34
At-Tahrim	66	10

﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ
﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾ وَمَا
كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ
﴿٨٢﴾ فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَٱنظُرْ

﴿كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٨٤﴾﴾

And (remember) Lūt (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the *'Ālamīn* (mankind and jinn)? "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)." And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!" Then We saved him and his family, except his wife; she was of those who remained behind (in the torment). And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimūn* (criminals, polytheists and sinners).

(Qur'ân 7: 80-84)

﴿قَالُواْ يَـٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓاْ إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا ٱمْرَأَتَكَ إِنَّهُۥ مُصِيبُهَا مَآ أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ﴿٨١﴾ فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَـٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِىَ مِنَ ٱلظَّـٰلِمِينَ بِبَعِيدٍ ﴿٨٣﴾﴾

They (messengers) said: "O Lūt (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?" So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another; Marked from your Lord; and they are not ever far from the *Zālimūn* (polytheists, evildoers).

(Qur'ân 11: 81-83)

﴿فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ﴿٦١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾ قَالُواْ بَلْ جِئْنَـٰكَ بِمَا

كَانُوا۟ فِيهِ يَمْتَرُونَ ﴿٦٣﴾ وَأَتَيْنَٰكَ بِٱلْحَقِّ وَإِنَّا لَصَٰدِقُونَ ﴿٦٤﴾ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ
وَٱتَّبِعْ أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَٱمْضُوا۟ حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾ وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ
أَنَّ دَابِرَ هَٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾ وَجَآءَ أَهْلُ ٱلْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَٰٓؤُلَآءِ
ضَيْفِى فَلَا تَفْضَحُونِ ﴿٦٨﴾ وَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾ قَالُوٓا۟ أَوَلَمْ نَنْهَكَ عَنِ ٱلْعَٰلَمِينَ
﴿٧٠﴾ قَالَ هَٰٓؤُلَآءِ بَنَاتِىٓ إِن كُنتُمْ فَٰعِلِينَ ﴿٧١﴾ لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾ فَأَخَذَتْهُمُ
ٱلصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾ فَجَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾ إِنَّ فِى
ذَٰلِكَ لَءَايَٰتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾ وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾ ۞

Then when the messengers (the angels) came to the family of Lūt (Lot). He said: "Verily, you are people unknown to me." They said: "Nay, we have come to you with that (torment) which they have been doubting. And we have brought you the truth (the news of the destruction of your nation) and certainly we tell the truth. Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered." And We made known this decree to him that the root of those (sinners) was to be cut off in the early morning. And the inhabitants of the city came rejoicing (at the news of the young men's arrival). [Lūt (Lot)] said: "Verily, these are my guests, so shame me not. And fear Allāh and disgrace me not." They (people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the *'Ālamīn* (people, foreigners and strangers from us)?" [Lūt (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)." Verily, by your life (O Muhammad ﷺ), in their wild intoxication, they were wandering blindly. So *As-Saihah* (torment — awful cry) overtook them at the time of sunrise. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay. Surely, in this are signs for those who see (or understand or learn the lessons from the Signs of Allāh). And verily, they (the cities) were right on the highroad (from Makkah to Syria, i.e.

the place where the Dead Sea is now). Surely, therein is indeed a sign for the believers.

(Qur'ân 15: 61-77)

﴿كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ ١٦٠ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ١٦١ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ
١٦٢ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ١٦٣ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ
١٦٤ أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَٰلَمِينَ ١٦٥ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَٰجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ
عَادُونَ ١٦٦ قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَٰلُوطُ لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ ١٦٧ قَالَ إِنِّى لِعَمَلِكُم مِّنَ ٱلْقَالِينَ
١٦٨ رَبِّ نَجِّنِى وَأَهْلِى مِمَّا يَعْمَلُونَ ١٦٩ فَنَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ١٧٠ إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ
١٧١ ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ ١٧٢ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ١٧٣ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا
كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ١٧٤ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ١٧٥﴾

The people of Lūt (Lot) (— who dwelt in the towns of Sodom in Palestine) denied the Messengers. When their brother Lūt (Lot) said to them: "Will you not fear Allāh and obey Him? Verily, I am a trustworthy Messenger to you. So fear Allāh, keep your duty to Him, and obey me. No reward do I ask of you for it (my Message of Islamic Monotheism); my reward is only from the Lord of the *'Ālamīn* (mankind, jinn and all that exists). Go you into the males of the *'Ālamīn* (mankind), and leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!" They said: "If you cease not. O Lūt (Lot)! Verily, you will be one of those who are driven out!" He said: "I am indeed of those who disapprove with severe anger and fury your (this evil) action (of sodomy). My Lord! Save me and my family from what they do." So, We saved him and his family, all, except an old woman (his wife) among those who remained behind. Then afterward We destroyed the others. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned! Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

(Qur'ân 26: 160-175)

﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ
ٱلْعَٰلَمِينَ ﴿٢٨﴾ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ فَمَا
كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٩﴾ قَالَ
رَبِّ ٱنصُرْنِى عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا
مُهْلِكُوٓا۟ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ
أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾ وَلَمَّآ أَن جَآءَتْ رُسُلُنَا
لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ
كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾ إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا
كَانُوا۟ يَفْسُقُونَ ﴿٣٤﴾ وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾﴾

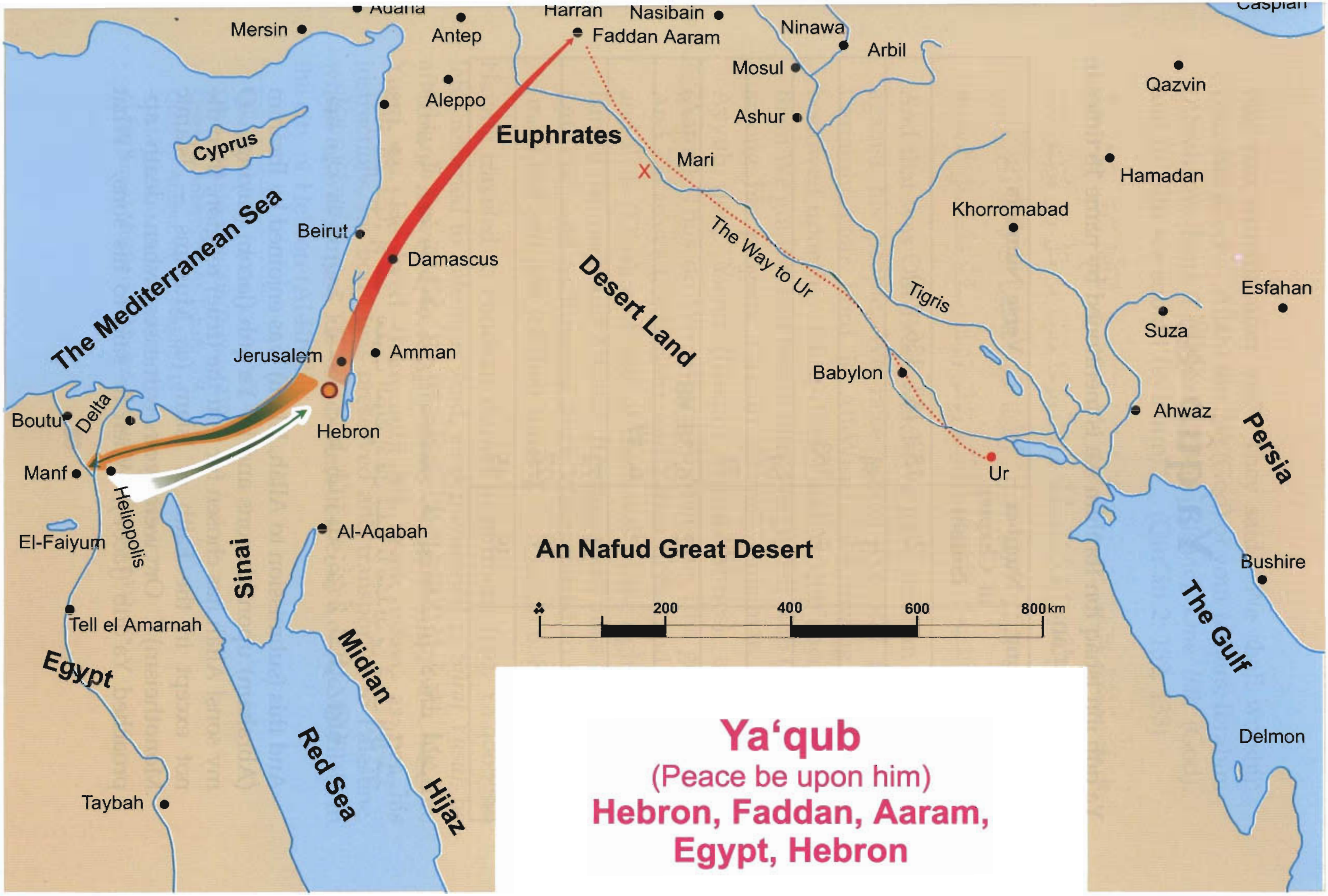
And (remember) Lūt (Lot), when he said to his people: "You commit *Al-Fāhishah* (sodomy — the worst sin) which none has preceded you in (committing) it in the *'Ālamīn* (mankind and jinn). Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise *Al-Munkar* (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except that they said: "Bring Allāh's torment upon us if you are one of the truthful." He said: "My Lord! Give me victory over the people who are *Mufsidūn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters). And when Our messengers came to Ibrāhīm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lūt (Lot's)] town (i.e. the town of Sodom in Palestine); truly, its people have been *Zālimūn* [wrong doers, polytheists disobedient to Allāh, and who denied their Messenger Lūt (Lot)]." Ibrāhīm (Abraham) said: "But there is Lūt (Lot) in it." They said: "We know better who is there. We will verily save him [Lūt (Lot)] and his family — except his wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)." And when Our messengers came to Lūt (Lot), he was grieved because of them,

and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, — except your wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk). Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allāh's Command)." And indeed We have left thereof an evident *Ayāh* (a lesson and a warning and a sign — the place where the Dead Sea is now in Palestine) for a folk who understand.

(Qur'ân 29: 28-35)

Lot عليه السلام went to Ibrâhim عليه السلام and believed in him. They returned together from Egypt, but the land they returned to was not spacious enough for both of their herds, for each of them was blessed with a great quantity of livestock. They then parted on the best of terms, Ibrâhim عليه السلام staying where he was, and Lot عليه السلام settling down south of the Dead Sea, where Sodom and Gomorrah were situated. Because of the wickedness and disbelief of the inhabitants of those two towns, Allâh ﷻ destroyed them with a violent earthquake. The nearby town of Sughar went unscathed, and that is where Lot عليه السلام then took refuge.

- Qisas Al-Anbiya, by Ibn Kathir: 132
- Qisas Al-Anbiya, by Ath-Thalabi: 105
- Qisas Al-Anbiya, by At-Tabari: 186
- Qisas Al-Anbiya, by An-Najjâr: 112
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 654
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 1047


Adana
Mersin
Antep
Aleppo
Cyprus
The Mediterranean Sea
Beirut
Damascus
Jerusalem
Amman
Hebron
Boutu
Delta
Manf
Heliopolis
El-Faiyum
Tell el Amarnah
Egypt
Taybah
Sinai
Al-Aqabah
Midian
Red Sea
Hijaz
Harran
Faddan Aaram
Nasibain
Euphrates
Mari
Desert Land
The Way to Ur
Ninawa
Mosul
Ashur
Arbil
Tigris
Babylon
Ur
Khorromabad
Hamadan
Qazvin
Caspian
Esfahan
Suza
Ahwaz
Persia
Bushire
The Gulf
Delmon
An Nafud Great Desert
200
400
600
800 km
Ya'qub
(Peace be upon him)
Hebron, Faddan, Aaram,
Egypt, Hebron

Ya'qûb عليه السلام

Ya'qûb ibn Ishâq ibn Ibrâhim عليه السلام is mentioned by name 16 times in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-Baqarah	2	132, 133, 136, 140
Āl-'Imrân	3	84
An-Nisa'	4	163
Al-An'âm	6	84
Hûd	11	71
Yusuf	12	6, 38, 68
Maryam	19	6, 49
Al-Anbiya'	21	72
Al-'Ankabût	29	27
Sâd	38	45

﴿وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ وَيَعْقُوبُ يَـٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ
﴿١٣٢﴾ أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُوا۟ نَعْبُدُ
إِلَـٰهَكَ وَإِلَـٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ إِلَـٰهًا وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٣﴾﴾

And this (submission to Allāh, Islam) was enjoined by Ibrāhīm (Abraham) upon his sons and by Ya'qūb (Jacob) (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims – Islamic Monotheism)." Or were you witnesses when death approached Ya'qūb (Jacob)? When he said to his sons, "What

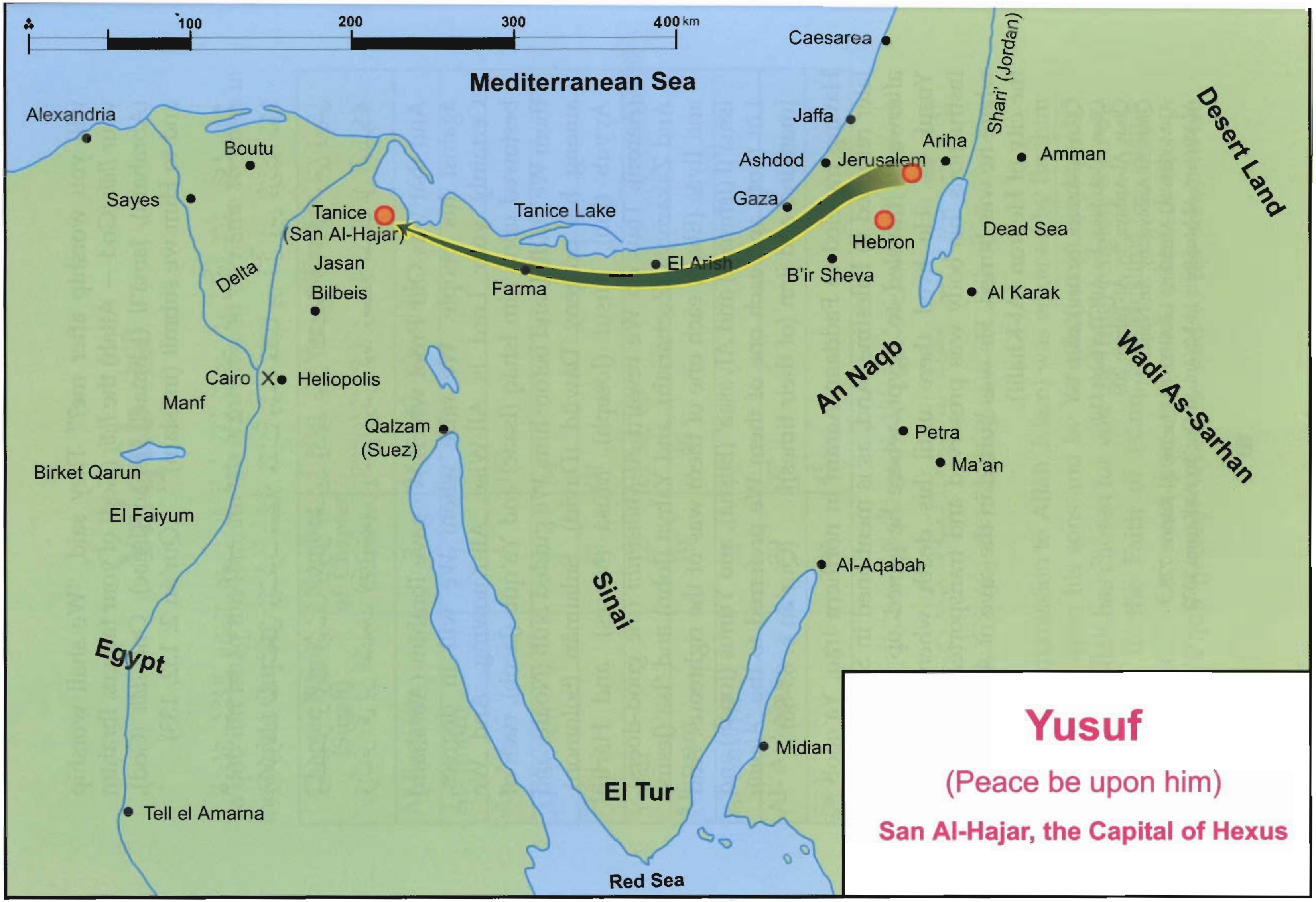
will you worship after me?" They said, "We shall worship your *Ilāh* (God — Allāh) the *Ilāh* (God) of your fathers, Ibrāhīm (Abraham), Ismā'īl (Ishmael), Ishāq (Isaac), One *Ilāh* (God), and to Him we submit (in Islam)." (Qur'ân 2: 132, 133)

﴿وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ
﴿٨٣﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ
وَسُلَيْمَٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ
وَإِلْيَاسَ ۖ كُلٌّ مِّنَ ٱلصَّٰلِحِينَ ﴿٨٥﴾ وَإِسْمَٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَٰلَمِينَ﴾

And that was Our Proof which We gave Ibrāhīm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. And We bestowed upon him Ishāq (Isaac) and Ya'qūb (Jacob), each of them We guided, and before him, We guided Nūh (Noah), and among his progeny Dāwūd (David), Sulaimān (Solomon), Ayyub (Job), Yūsuf (Joseph), Mūsā (Moses), and Hārūn (Aaron). Thus do We reward *Al-Muhsinūn* (the good-doers). And Zakariyyā (Zechariah), and Yahyā (John) and 'Īsā (Jesus) and Ilyās (Elias), each one of them was of the righteous. And Ismā'īl (Ishmael) and Alyasaa' (Elisha), and Yūnus (Jonah) and Lūt (Lot), and each one of them We preferred to the *'Ālamīn* [mankind and jinn (of their times)]. (Qur'ân 6: 83-86)

Having traveled to Faddaan Aaram in northern Iraq, Ya'qoob عليه السلام later returned to Palestine. And, as is mentioned in *Sûrat Yusuf*, he afterwards traveled to Egypt, where he joined up with his son, Yusuf عليه السلام. He lived there until his death when, as per his instructions, his body was preserved and transported to Palestine, where he was buried. He was buried in the cave of Al-Makfilah, in the city of Hebron (Al-Khalil).

- Qisas Al-Anbiya, by Ibn Kathir: 188
- Qisas Al-Anbiya, by Ath-Tha'labi: 110
- Qisas Al-Anbiya, by At-Tabari: 209
- Qisas Al-Anbiya, by An-Najjâr: 119
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 773
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 1332



Yusuf
(Peace be upon him)
San Al-Hajar, the Capital of Hexus

Yusuf عليه السلام

Yusuf عليه السلام is mentioned by name 27 times in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-An'aam	6	84
Yusuf	12	4, 7, 8, 9, 10, 11, 17, 21, 29, 46, 51, 56, 58, 69, 76, 77, 80, 84, 85, 87, 89, 90 (twice), 94, 99
Ghâfir	40	34

﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِي
سَٰجِدِينَ ﴿٤﴾ قَالَ يَٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُوا۟ لَكَ كَيْدًا ۖ إِنَّ ٱلشَّيْطَٰنَ
لِلْإِنسَٰنِ عَدُوٌّ مُّبِينٌ ﴿٥﴾ وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ
نِعْمَتَهُۥ عَلَيْكَ وَعَلَىٰٓ ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ ۚ إِنَّ رَبَّكَ
عَلِيمٌ حَكِيمٌ ﴿٦﴾﴾

(Remember) when Yūsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon — I saw them prostrating themselves to me." He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, *Shaitān* (Satan) is to man an open enemy! Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qūb (Jacob), as He perfected it on your fathers, Ibrāhīm (Abraham) and Ishāq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

(Qur'ân 12: 4-6)

﴿وَجَآءَتۡ سَيَّارَةٞ فَأَرۡسَلُواْ وَارِدَهُمۡ فَأَدۡلَىٰ دَلۡوَهُۥۖ قَالَ يَٰبُشۡرَىٰ هَٰذَا غُلَٰمٞۚ وَأَسَرُّوهُ بِضَٰعَةٗۚ وَٱللَّهُ
عَلِيمُۢ بِمَا يَعۡمَلُونَ ١٩ وَشَرَوۡهُ بِثَمَنِۭ بَخۡسٖ دَرَٰهِمَ مَعۡدُودَةٖ وَكَانُواْ فِيهِ مِنَ
ٱلزَّٰهِدِينَ ٢٠﴾

And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What a good news! Here is a boy." So they hid him as merchandise (a slave). And Allāh was All-Knower of what they did. And they sold him for a low price, – for a few dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant. (Qur'ân 12: 19, 20)

﴿فَٱسۡتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنۡهُ كَيۡدَهُنَّۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٣٤ ثُمَّ بَدَا لَهُم مِّنۢ بَعۡدِ
مَا رَأَوُاْ ٱلۡأٓيَٰتِ لَيَسۡجُنُنَّهُۥ حَتَّىٰ حِينٖ ٣٥﴾

So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time. (Qur'ân 12: 34, 35)

﴿يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفۡتِنَا فِي سَبۡعِ بَقَرَٰتٖ سِمَانٖ يَأۡكُلُهُنَّ سَبۡعٌ عِجَافٞ وَسَبۡعِ
سُنۢبُلَٰتٍ خُضۡرٖ وَأُخَرَ يَابِسَٰتٖ لَّعَلِّيٓ أَرۡجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمۡ يَعۡلَمُونَ ٤٦ قَالَ تَزۡرَعُونَ سَبۡعَ
سِنِينَ دَأَبٗا فَمَا حَصَدتُّمۡ فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا قَلِيلٗا مِّمَّا تَأۡكُلُونَ ٤٧ ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ
سَبۡعٞ شِدَادٞ يَأۡكُلۡنَ مَا قَدَّمۡتُمۡ لَهُنَّ إِلَّا قَلِيلٗا مِّمَّا تُحۡصِنُونَ ٤٨ ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ عَامٞ فِيهِ
يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعۡصِرُونَ ٤٩﴾

(He said): "O Yūsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know." [Yūsuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat. Then will come after that, seven hard (years), which will

devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored). Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."

(Qur'ân 12: 46-49)

﴿وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦٓ أَسْتَخْلِصْهُ لِنَفْسِى ۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾
قَالَ ٱجْعَلْنِى عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ ۖ إِنِّى حَفِيظٌ عَلِيمٌ ﴿٥٥﴾﴾

And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted." [Yūsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge (as a minister of finance in Egypt)." (Qur'ân 12: 54, 55)

﴿قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَٰهِلُونَ ﴿٨٩﴾ قَالُوٓا۟ أَءِنَّكَ لَأَنتَ
يُوسُفُ ۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِى ۖ قَدْ مَنَّ ٱللَّهُ عَلَيْنَآ ۖ إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ
ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا۟ تَٱللَّهِ لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا وَإِن كُنَّا
لَخَٰطِـِٔينَ ﴿٩١﴾ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ ۖ يَغْفِرُ ٱللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ
﴿٩٢﴾ ٱذْهَبُوا۟ بِقَمِيصِى هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا وَأْتُونِى بِأَهْلِكُمْ
أَجْمَعِينَ ﴿٩٣﴾﴾

He said: "Do you know what you did with Yūsuf (Joseph) and his brother, when you were ignorant?" They said: "Are you indeed Yūsuf (Joseph)?" He said: "I am Yūsuf (Joseph), and this is my brother (Benjamin). Allāh has indeed been gracious to us. Verily, he who fears Allāh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allāh makes not the reward of the *Muhsinūn* (good-doers) to be lost." They said: "By Allāh! Indeed Allāh has preferred you to us, and we certainly have been sinners." He said: "No reproach on you this day; may Allāh forgive you, and He is the Most Merciful of those who show mercy! Go with this shirt of mine, and cast

it over the face of my father, he will become clear-sighted, and bring to me all your family."

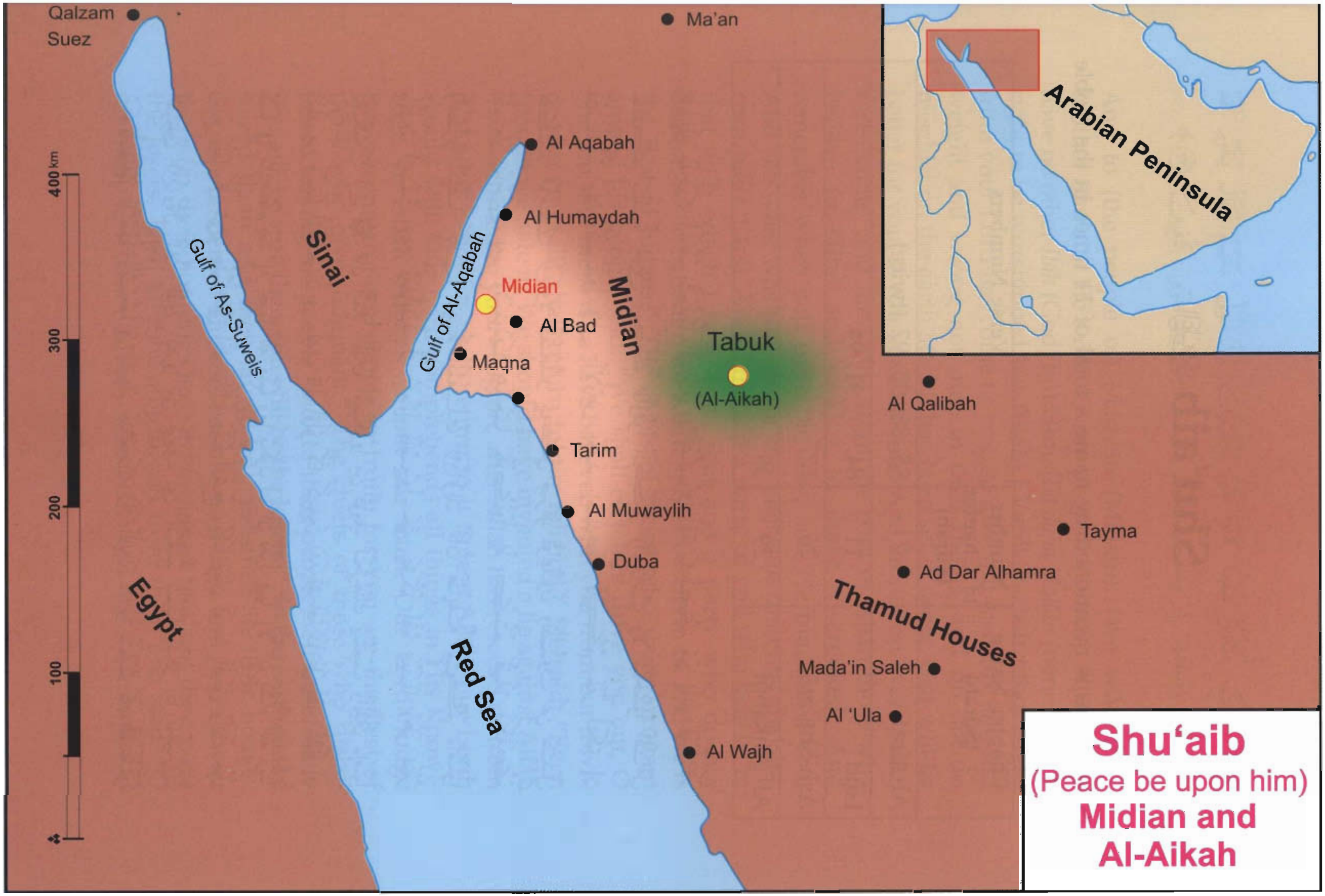
(Qur'ân 12: 89-93)

﴿فَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ
٩٩ وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًا ۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَٰىَ مِن قَبْلُ قَدْ
جَعَلَهَا رَبِّى حَقًّا ۖ وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ
ٱلشَّيْطَٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ إِنَّ رَبِّى لَطِيفٌ لِّمَا يَشَآءُ ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ١٠٠﴾

Then, when they came in before Yūsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allāh wills, in security." And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life, after *Shaitān* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind to whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise. (Qur'ân 12: 99, 100)

The story of Yusuf عليه السلام is well-known, and a detailed account of it is given in *Sûrat Yusuf*. He fell into a well in Jerusalem, and was afterwards saved but then taken to Egypt, where he was sold as a slave. After a life replete with tests and trials, Allâh ﷻ honored him with authority and stability in Egypt. He then provided a place of dwelling for his father, Ya'qûb عليه السلام, as well as for his brothers in the land of Jâsân or Jâshân, which is in northern Bilbis (the site of present-day Saft Al-Hannah). After his death, Yusuf عليه السلام was transported to Hebron, where he was buried in the cave of Al-Makfilah. A monument was built for him in Nabalus (Shakim), and another was built near An-Nabk, in Al-Qilmun, Syria.

- Qisas Al-Anbiya, by Ibn Kathir: 185 - Qisas Al-Anbiya, by Ath-Tha'labi: 110
- Qisas Al-Anbiya, by At-Tabari: 228 - Qisas Al-Anbiya, by An-Najjâr: 120
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 773
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 1355


Shu'aib
(Peace be upon him)
Midian and
Al-Aikah
Arabian Peninsula
Qalzam
Suez
Ma'an
Al Aqabah
Al Humaydah
Sinai
Gulf of As-Suweis
Gulf of Al-Aqabah
Midian
Midian
Al Bad
Maqna
Tabuk
(Al-Aikah)
Al Qalibah
Tarim
Al Muwaylih
Duba
Tayma
Ad Dar Alhamra
Thamud Houses
Mada'in Saleh
Al 'Ula
Al Wajh
Egypt
Red Sea
400 km
300
200
100

Shu'aib عَلَيْهِ السَّلَامُ

Shu'aib عَلَيْهِ السَّلَامُ is mentioned by name a total of 11 times in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-A'râf	7	85, 88, 90, 92 (twice)
Hûd	11	84, 87, 91, 94
Ash-Shu'arâ	26	177
Al-'Ankabût	29	36

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ
جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ
أَشْيَآءَهُمْ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن
كُنتُم مُّؤْمِنِينَ ﴿٨٥﴾ وَلَا تَقْعُدُوا۟ بِكُلِّ صِرَٰطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ
ٱللَّهِ مَنْ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًا ۚ وَٱذْكُرُوٓا۟ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ
وَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿٨٦﴾ وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ ءَامَنُوا۟
بِٱلَّذِىٓ أُرْسِلْتُ بِهِۦ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا۟ فَٱصْبِرُوا۟ حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ
ٱلْحَٰكِمِينَ ﴿٨٧﴾ ۞ قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟
مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَٰرِهِينَ ﴿٨٨﴾ قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ
عُدْنَا فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا ۚ
وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ۚ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ
ٱلْفَٰتِحِينَ ﴿٨٩﴾ وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَٰسِرُونَ
﴿٩٠﴾ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٩١﴾ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَأَن لَّمْ يَغْنَوْا۟

فِيهَا ۚ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَانُوا۟ هُمُ ٱلْخَٰسِرِينَ ﴿٩٢﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ
أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّى وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَٰفِرِينَ ﴿٩٣﴾ ۞

And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh).] Verily, a clear proof (sign) from your Lord has come to you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers. And sit not on every road, threatening, and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidūn* (mischief-makers, corrupters, liars). And if there is a party of you who believe in that with which I have been sent and a party who do not believe, so be patient until Allāh judges between us, and He is the Best of judges." The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it? We should have invented a lie against Allāh if we returned to your religion, after Allāh has rescued us from it. And it is not for us to return to it unless Allāh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allāh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment." The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!" So the earthquake seized them and they lay (dead), prostrate in their homes. Those who denied Shu'aib, became as if they had never dwelt there (in their homes). Those who denied Shu'aib, they were the losers. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages to

you and I have given you good advice. Then how can I grieve for a disbelieving people's (destruction)."

(Qur'ân 7: 85-93)

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ وَلَا تَنقُصُوا۟
ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۚ إِنِّىٓ أَرَىٰكُم بِخَيْرٍ وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ
﴿٨٤﴾ وَيَٰقَوْمِ أَوْفُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا
تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَآ أَنَا۠ عَلَيْكُم
بِحَفِيظٍ ﴿٨٦﴾ قَالُوا۟ يَٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ
فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا۟ ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ﴿٨٧﴾ قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ
بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ
أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ وَيَٰقَوْمِ لَا
يَجْرِمَنَّكُمْ شِقَاقِىٓ أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَٰلِحٍ ۚ وَمَا قَوْمُ
لُوطٍ مِّنكُم بِبَعِيدٍ ﴿٨٩﴾ وَٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى رَحِيمٌ وَدُودٌ
﴿٩٠﴾ قَالُوا۟ يَٰشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ
لَرَجَمْنَٰكَ ۖ وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾ قَالَ يَٰقَوْمِ أَرَهْطِىٓ أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ وَٱتَّخَذْتُمُوهُ
وَرَآءَكُمْ ظِهْرِيًّا ۖ إِنَّ رَبِّى بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾ وَيَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى
عَٰمِلٌ ۖ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَٰذِبٌ ۖ وَٱرْتَقِبُوٓا۟ إِنِّى
مَعَكُمْ رَقِيبٌ ﴿٩٣﴾ وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ
ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٩٤﴾ كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ ۗ أَلَا بُعْدًا لِّمَدْيَنَ
كَمَا بَعِدَتْ ثَمُودُ ﴿٩٥﴾﴾

And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allāh, you have no other *ilāh* (god) but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Ḍay encompassing. And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land,

causing corruption. That which is left by Allāh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you." They said: "O Shu'aib! Does your *Salāt* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically). He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and to Him I repent. And O my people! Let not my *Shiqāq* cause you to suffer the fate similar to that of the people of Nūh (Noah) or of Hūd or of Sālih (Saleh), and the people of Lūt (Lot) are not far off from you! And ask forgiveness of your Lord and turn to Him in repentance. Verily, my Lord is Most Merciful, Most Loving." They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us." He said: "O my people! Is then my family of more weight with you than Allāh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do. And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you." And when Our Commandment came, We saved Shu'aib and those who believed with him by a mercy from Us. And *As-Saihah* (torment — awful cry) seized the wrong doers, and they lay (dead) prostrate in their homes. As if they had never lived there! So away with Madyan (Midian) as away with Thamūd! (All these nations were destroyed).

(Qur'ân 11: 84-95)

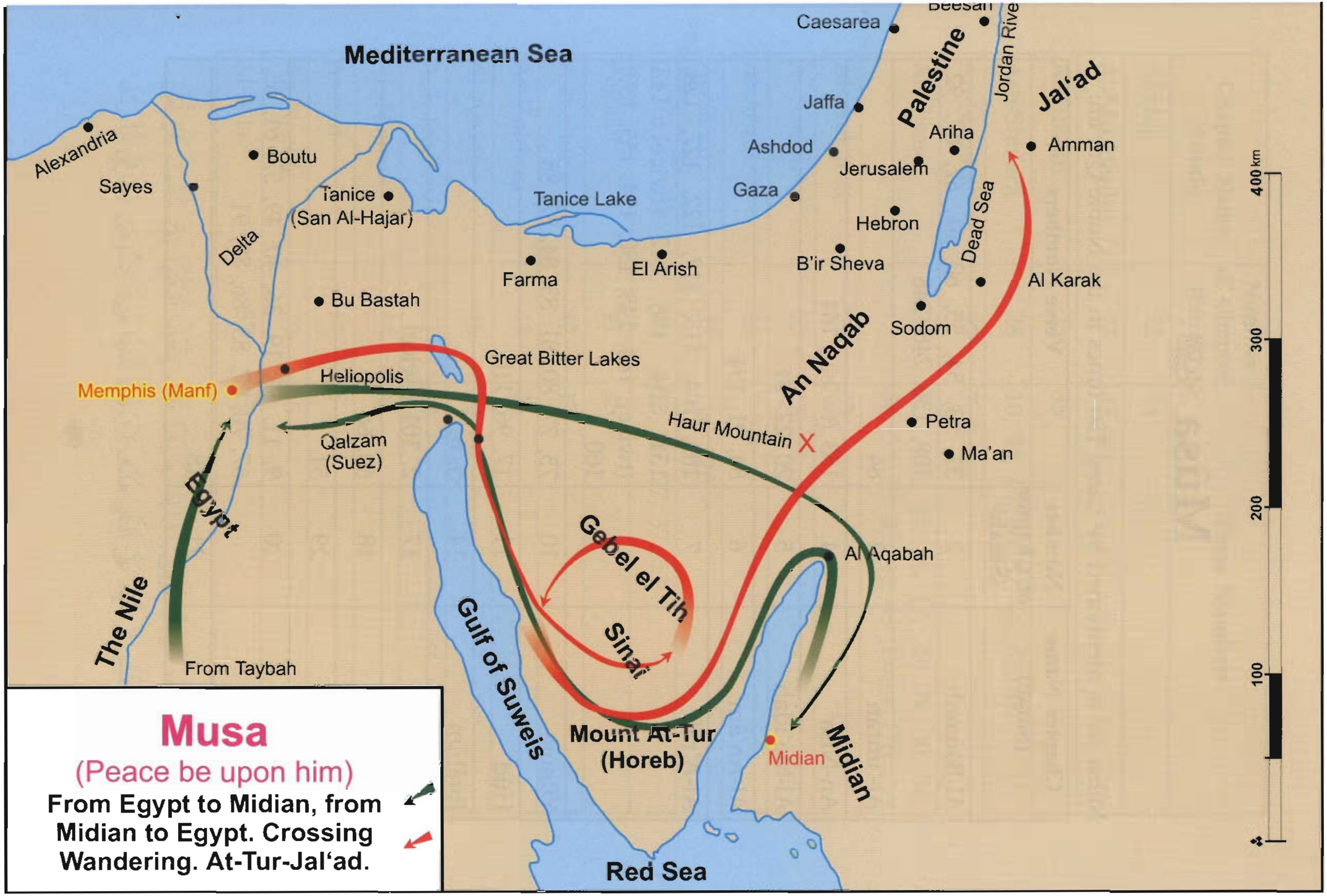
﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْءَاخِرَ وَلَا تَعْثَوْا۟ فِى
ٱلْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٣٧﴾﴾

And to (the people of) Madyan (Midian), We sent their brother Shu'aib. He said: "O my people! Worship Allāh (Alone) and hope for (the reward of good deeds by worshipping Allāh Alone, on) the last Day (i.e. the Day of Resurrection), and commit no mischief on the earth as *Mufsidūn* (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupters). (*Tafsir At-Tabari*) And they denied him (Shu'aib); so the earthquake seized them, and they lay (dead), prostrate in their dwellings.

(Qur'ân 29: 36, 37)

Allâh ﷻ sent Shu'aib to the people of Madyan ibn Ibrâhim عليه السلام; they lived in the lands of Al-Hijaz, adjacent to Ash-Sham (Syria and surrounding regions), and east of the Gulf of Al-'Aqabah. Near to Madyan is a land full of softwood trees, and at least according to one opinion in the matter, that land is actually the site of the city of Tabûk.

- Qisas Al-Anbiya, by Ibn Kathir: 239
- Qisas Al-Anbiya, by Ath-Tha'labi: 167
- Qisas Al-Anbiya, by At-Tabari: 285
- Qisas Al-Anbiya, by An-Najjâr: 145
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 383
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 633


Musa
(Peace be upon him)
From Egypt to Midian, from Midian to Egypt. Crossing Wandering. At-Tur-Jal'ad.
Mediterranean Sea
Alexandria
Sayes
Boutu
Delta
Tanice
(San Al-Hajar)
Tanice Lake
Bu Bastah
Farma
El Arish
Gaza
Ashdod
Jaffa
Caesarea
Palestine
Jordan River
Jal'ad
Amman
Ariha
Jerusalem
Hebron
B'ir Sheva
Dead Sea
Al Karak
Sodom
An Naqab
Petra
Ma'an
Haur Mountain
Great Bitter Lakes
Heliopolis
Memphis (Manf)
Qalzam
(Suez)
Egypt
The Nile
From Taybah
Gebel el Tih
Sinai
Al Aqabah
Gulf of Suweis
Mount At-Tur
(Horeb)
Midian
Midian
Red Sea
400 km
300
200
100
0

Mûsa عليه السلام

Mûsa عليه السلام is mentioned by name 136 times in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-Baqarah	2	51, 53, 54, 55, 60, 61, 67, 87, 92, 108, 136, 246, 248
Āl-'Imrân	3	84
An-Nisa'	4	153 (twice), 164
Al-Mâ'idah	5	20, 22, 24
Al-An'âm	6	84, 91, 154
Al-A'râf	7	103, 104, 115, 117, 122, 127, 128, 131, 134, 138, 142 (twice), 143 (twice), 144, 148, 150, 154, 155, 159, 160
Yûnus	10	75, 77, 80, 81, 83, 84, 87, 88
Hûd	11	17, 96, 110
Ibrâhim	14	5, 6, 8
Isra'	17	2, 101 (twice)
Al-Kahf	18	60, 66
Maryam	29	51
Ta-Ha	20	9, 11, 17, 19, 36, 40, 49, 57, 61, 65, 67, 70, 77, 83, 86, 88, 91
Al-Anbiya'	21	48

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-Hajj	22	44
Al-Mu'minûn	23	45, 49
Al-Furqân	25	35
Ash-Shu'arâ	26	10, 43, 45, 48, 52, 61, 63, 65
An-Naml	27	7, 9, 10
Al-Qisas	28	3, 7, 10, 15, 18, 19, 20, 29, 30, 31, 36, 37, 38, 43, 44, 48 (twice), 76
Al-'Ankabût	29	39
As-Sajdah	32	23
Al-Ahzâb	33	7, 69
As-Sâffât	37	114, 120
Ghâfir	40	23, 26, 27, 37, 53
Fussilat	41	45
Ash-Shurâ	42	13
Az-Zukhruf	43	46
Al-Ahqâf	46	12, 30
Adh-Dhâriyât	51	38
An-Najm	53	36
As-Saff	61	5
An-Nâzi'ât	79	15
Al-A'la	87	19

﴿وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿٩﴾ إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ
ءَاتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى ﴿١٠﴾ فَلَمَّآ أَتَىٰهَا نُودِىَ يَـٰمُوسَىٰٓ ﴿١١﴾ إِنِّىٓ أَنَا۠ رَبُّكَ

فَٱخۡلَعۡ نَعۡلَيۡكَ إِنَّكَ بِٱلۡوَادِ ٱلۡمُقَدَّسِ طُوٗى ﴿١٢﴾

And has there come to you the story of Mūsā (Moses)? When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire." And when he came to it (the fire), he was called by name: "O Mūsā (Moses)! Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa.

(Qur'ân 20: 9-12)

﴿وَمَا تِلۡكَ بِيَمِينِكَ يَٰمُوسَىٰ ﴿١٧﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّؤُاْ عَلَيۡهَا وَأَهُشُّ بِهَا عَلَىٰ
غَنَمِي وَلِيَ فِيهَا مَـَٔارِبُ أُخۡرَىٰ ﴿١٨﴾ قَالَ أَلۡقِهَا يَٰمُوسَىٰ ﴿١٩﴾ فَأَلۡقَىٰهَا فَإِذَا هِيَ حَيَّةٞ تَسۡعَىٰ
﴿٢٠﴾ قَالَ خُذۡهَا وَلَا تَخَفۡۖ سَنُعِيدُهَا سِيرَتَهَا ٱلۡأُولَىٰ ﴿٢١﴾ وَٱضۡمُمۡ يَدَكَ إِلَىٰ جَنَاحِكَ تَخۡرُجۡ
بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٍ ءَايَةً أُخۡرَىٰ ﴿٢٢﴾ لِنُرِيَكَ مِنۡ ءَايَٰتِنَا ٱلۡكُبۡرَى ﴿٢٣﴾ ٱذۡهَبۡ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ
﴿٢٤﴾ قَالَ رَبِّ ٱشۡرَحۡ لِي صَدۡرِي ﴿٢٥﴾ وَيَسِّرۡ لِيٓ أَمۡرِي ﴿٢٦﴾ وَٱحۡلُلۡ عُقۡدَةٗ مِّن لِّسَانِي ﴿٢٧﴾ يَفۡقَهُواْ
قَوۡلِي ﴿٢٨﴾ وَٱجۡعَل لِّي وَزِيرٗا مِّنۡ أَهۡلِي ﴿٢٩﴾ هَٰرُونَ أَخِي ﴿٣٠﴾ ٱشۡدُدۡ بِهِۦٓ أَزۡرِي ﴿٣١﴾ وَأَشۡرِكۡهُ فِيٓ أَمۡرِي
﴿٣٢﴾ كَيۡ نُسَبِّحَكَ كَثِيرٗا ﴿٣٣﴾ وَنَذۡكُرَكَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنتَ بِنَا بَصِيرٗا ﴿٣٥﴾ قَالَ قَدۡ أُوتِيتَ سُؤۡلَكَ
يَٰمُوسَىٰ ﴿٣٦﴾ وَلَقَدۡ مَنَنَّا عَلَيۡكَ مَرَّةً أُخۡرَىٰٓ ﴿٣٧﴾ إِذۡ أَوۡحَيۡنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ﴿٣٨﴾ أَنِ ٱقۡذِفِيهِ فِي
ٱلتَّابُوتِ فَٱقۡذِفِيهِ فِي ٱلۡيَمِّ فَلۡيُلۡقِهِ ٱلۡيَمُّ بِٱلسَّاحِلِ يَأۡخُذۡهُ عَدُوّٞ لِّي وَعَدُوّٞ لَّهُۥۚ وَأَلۡقَيۡتُ عَلَيۡكَ مَحَبَّةٗ
مِّنِّي وَلِتُصۡنَعَ عَلَىٰ عَيۡنِيٓ ﴿٣٩﴾ إِذۡ تَمۡشِيٓ أُخۡتُكَ فَتَقُولُ هَلۡ أَدُلُّكُمۡ عَلَىٰ مَن يَكۡفُلُهُۥۖ فَرَجَعۡنَٰكَ
إِلَىٰٓ أُمِّكَ كَيۡ تَقَرَّ عَيۡنُهَا وَلَا تَحۡزَنَۚ وَقَتَلۡتَ نَفۡسٗا فَنَجَّيۡنَٰكَ مِنَ ٱلۡغَمِّ وَفَتَنَّٰكَ فُتُونٗاۚ فَلَبِثۡتَ سِنِينَ
فِيٓ أَهۡلِ مَدۡيَنَ ثُمَّ جِئۡتَ عَلَىٰ قَدَرٖ يَٰمُوسَىٰ ﴿٤٠﴾ وَٱصۡطَنَعۡتُكَ لِنَفۡسِي ﴿٤١﴾ ٱذۡهَبۡ أَنتَ وَأَخُوكَ
بِـَٔايَٰتِي وَلَا تَنِيَا فِي ذِكۡرِي ﴿٤٢﴾ ٱذۡهَبَآ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُۥ قَوۡلٗا لَّيِّنٗا لَّعَلَّهُۥ يَتَذَكَّرُ
أَوۡ يَخۡشَىٰ ﴿٤٤﴾ قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفۡرُطَ عَلَيۡنَآ أَوۡ أَن يَطۡغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَآۖ إِنَّنِي
مَعَكُمَآ أَسۡمَعُ وَأَرَىٰ ﴿٤٦﴾ فَأۡتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرۡسِلۡ مَعَنَا بَنِيٓ إِسۡرَٰٓءِيلَ وَلَا
تُعَذِّبۡهُمۡۖ قَدۡ جِئۡنَٰكَ بِـَٔايَةٖ مِّن رَّبِّكَۖ وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلۡهُدَىٰٓ ﴿٤٧﴾﴾

"And what is that in your right hand, O Mūsā (Moses)?" He

said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses." (Allāh) said: "Cast it down, O Mūsā (Moses)!" He cast it down, and behold! It was a snake, moving quickly. Allāh said:"Grasp it and fear not; We shall return it to its former state, and press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign, that We may show you (some) of Our Greater Signs. Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant and as a tyrant)." [Mūsā (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). And ease my task for me; and loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mūsā (Moses) put in his mouth when he was an infant.] (*Tafsir At-Tabarī*). That they understand my speech. And appoint for me a helper from my family, Hārūn (Aaron), my brother. Increase my strength with him, and let him share my task (of conveying Allāh's Message and Prophethood), that we may glorify You much, and remember You much. Verily, You are Ever a Well-Seer of us." (Allāh) said: "You are granted your request, O Mūsā (Moses)! And indeed We conferred a favor on you another time (before). When We inspired your mother with that which We inspired. (Saying:) 'Put him (the child) into the *Tabūt* (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye. When your sister went and said: 'Shall I show you one who will nurse him?' So, We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mūsā (Moses)! And I have chosen you for Myself. Go you and your

brother with My *Ayāt* (proofs, evidences, lessons, signs, etc.), and do not, you both, slacken and become weak in My remembrance. Go both of you to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). And speak to him mildly, perhaps he may accept admonition or fear (Allāh)." They said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress (all bounds against us)." He (Allāh) said: "Fear not, verily, I am with you both, hearing and seeing. So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!'"

(Qur'ân 20: 17-47)

﴿فَلَمَّآ أَنۡ أَرَادَ أَن يَبۡطِشَ بِٱلَّذِي هُوَ عَدُوّٞ لَّهُمَا قَالَ يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقۡتُلَنِي كَمَا قَتَلۡتَ
نَفۡسَۢا بِٱلۡأَمۡسِۖ إِن تُرِيدُ إِلَّآ أَن تَكُونَ جَبَّارٗا فِي ٱلۡأَرۡضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلۡمُصۡلِحِينَ
١٩ وَجَآءَ رَجُلٞ مِّنۡ أَقۡصَا ٱلۡمَدِينَةِ يَسۡعَىٰ قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلۡمَلَأَ يَأۡتَمِرُونَ بِكَ لِيَقۡتُلُوكَ
فَٱخۡرُجۡ إِنِّي لَكَ مِنَ ٱلنَّٰصِحِينَ ٢٠ فَخَرَجَ مِنۡهَا خَآئِفٗا يَتَرَقَّبُۖ قَالَ رَبِّ نَجِّنِي مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ
٢١ وَلَمَّا تَوَجَّهَ تِلۡقَآءَ مَدۡيَنَ قَالَ عَسَىٰ رَبِّيٓ أَن يَهۡدِيَنِي سَوَآءَ ٱلسَّبِيلِ ٢٢ وَلَمَّا وَرَدَ مَآءَ
مَدۡيَنَ وَجَدَ عَلَيۡهِ أُمَّةٗ مِّنَ ٱلنَّاسِ يَسۡقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمۡرَأَتَيۡنِ تَذُودَانِۖ قَالَ
مَا خَطۡبُكُمَاۖ قَالَتَا لَا نَسۡقِي حَتَّىٰ يُصۡدِرَ ٱلرِّعَآءُۖ وَأَبُونَا شَيۡخٞ كَبِيرٞ ٢٣ فَسَقَىٰ لَهُمَا ثُمَّ
تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَآ أَنزَلۡتَ إِلَيَّ مِنۡ خَيۡرٖ فَقِيرٞ ٢٤ فَجَآءَتۡهُ إِحۡدَىٰهُمَا تَمۡشِي
عَلَى ٱسۡتِحۡيَآءٖ قَالَتۡ إِنَّ أَبِي يَدۡعُوكَ لِيَجۡزِيَكَ أَجۡرَ مَا سَقَيۡتَ لَنَاۚ فَلَمَّا جَآءَهُۥ وَقَصَّ
عَلَيۡهِ ٱلۡقَصَصَ قَالَ لَا تَخَفۡۖ نَجَوۡتَ مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ٢٥ قَالَتۡ إِحۡدَىٰهُمَا يَٰٓأَبَتِ
ٱسۡتَـٔۡجِرۡهُۖ إِنَّ خَيۡرَ مَنِ ٱسۡتَـٔۡجَرۡتَ ٱلۡقَوِيُّ ٱلۡأَمِينُ ٢٦ قَالَ إِنِّيٓ أُرِيدُ أَنۡ أُنكِحَكَ إِحۡدَى
ٱبۡنَتَيَّ هَٰتَيۡنِ عَلَىٰٓ أَن تَأۡجُرَنِي ثَمَٰنِيَ حِجَجٖۖ فَإِنۡ أَتۡمَمۡتَ عَشۡرٗا فَمِنۡ عِندِكَۖ وَمَآ أُرِيدُ أَنۡ
أَشُقَّ عَلَيۡكَۚ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ ٢٧ قَالَ ذَٰلِكَ بَيۡنِي وَبَيۡنَكَۖ أَيَّمَا
ٱلۡأَجَلَيۡنِ قَضَيۡتُ فَلَا عُدۡوَٰنَ عَلَيَّۖ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٞ ٢٨ ۞ فَلَمَّا قَضَىٰ مُوسَى

ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًاۖ قَالَ لِأَهْلِهِ ٱمْكُثُوٓاْ إِنِّيٓ ءَانَسْتُ نَارًا لَّعَلِّيٓ
ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾ فَلَمَّآ أَتَىٰهَا نُودِيَ
مِن شَٰطِيِٕ ٱلْوَادِ ٱلْأَيْمَنِ فِي ٱلْبُقْعَةِ ٱلْمُبَٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ إِنِّيٓ أَنَا ٱللَّهُ رَبُّ
ٱلْعَٰلَمِينَ ﴿٣٠﴾

Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mūsā (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right." And there came a man running, from the farthest end of the city. He said: "O Mūsā (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you." So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are *Zālimūn* (polytheists and wrong doers)!" And when he went towards (the land of) Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way." And when he arrived at the water (a well) of Madyan (Midian), he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man." So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!" Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are *Zālimūn* (polytheists, disbelievers, and wrong doers)." And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy." He said: "I intend to wed one of these two daughters of mine to you, on condition that you

serve me for eight years; but if you complete ten years, it will be (a favor) from you. But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous." He [Mūsā (Moses)] said: "That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allāh is Surety over what we say." Then, when Mūsā (Moses) had fulfilled the term, and was traveling with his family, he saw a fire in the direction of Tūr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves." So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: "O Mūsā (Moses)! Verily, I am Allāh, the Lord of the *'Ālamīn* (mankind, jinn and all that exists)! (Qur'ân 28: 19-30)

﴿وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَـٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾ وَإِذْ وَٰعَدْنَا مُوسَىٰٓ
أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَـٰلِمُونَ ﴿٥١﴾﴾

And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea water covered them). And (remember) when We appointed for Mūsā (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were *Zālimūn* (polytheists and wrong doers).

(Qur'ân 2: 50, 51)

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَـٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓا۟ إِلَىٰ
بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ
﴿٥٤﴾ وَإِذْ قُلْتُمْ يَـٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّـٰعِقَةُ وَأَنتُمْ
تَنظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَـٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ
وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَـٰتِ مَا رَزَقْنَـٰكُمْ ۖ وَمَا ظَلَمُونَا وَلَـٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾ وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَـٰذِهِ ٱلْقَرْيَةَ فَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَٱدْخُلُوا۟
ٱلْبَابَ سُجَّدًا وَقُولُوا۟ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَـٰيَـٰكُمْ ۚ وَسَنَزِيدُ ٱلْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ ٱلَّذِينَ

ظَلَمُوا۟ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا۟ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ
﴿٥٩﴾ ۞ وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِۦ فَقُلْنَا ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنفَجَرَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ
عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا۟ وَٱشْرَبُوا۟ مِن رِّزْقِ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ
مُفْسِدِينَ ﴿٦٠﴾ وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ فَٱدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ
ٱلْأَرْضُ مِنۢ بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى
هُوَ خَيْرٌ ۚ ٱهْبِطُوا۟ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ وَبَآءُو بِغَضَبٍ
مِّنَ ٱللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّۦنَ بِغَيْرِ ٱلْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوا۟
وَّكَانُوا۟ يَعْتَدُونَ ﴿٦١﴾ ۞

And (remember) when Mūsā (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrong doers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful. And (remember) when you said: "O Mūsā (Moses)! We shall never believe in you until we see Allāh plainly." But you were seized with a thunderbolt (lightning) while you were looking. Then We raised you up after your death, so that you might be grateful. And We shaded you with clouds and sent down on you *Al-Manna* and the quail, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers." But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong doers *Rijz* (a punishment) from the heaven because of their rebelling against Allāh's obedience. (*Tafsir At-Tabarī*) And (remember) when Mūsā (Moses) asked



Pharaoh Minfitah in the time of Musa (ﷺ)

for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allāh has provided and do not act corruptly, making mischief on the earth." And (remember) when you said, "O Mūsā (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its *Fūm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is worse? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allāh. That was because they used to disbelieve the *Ayāt* (proofs, evidences, Verses, lessons, signs, revelations etc.) of Allāh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allāh, i.e. commit crimes and sins). (Qur'ân 2: 54-61)

Musa عليه السلام left the capital city of the pharaohs in Egypt and, traveling through Sinai, headed towards the lands of Madyan (Midian). On his return journey, he had with him his wife, the daughter of Shu'aib عليه السلام. Another significant event occurred during his return journey: Allâh spoke to him at At-Tûr. After that, he returned to Egypt. Musa's life coincided with the rule of the Pharaoh Merneptah (Minfitah), who ruled from the year 1230 before the start of the Christian calendar until the year 1215.

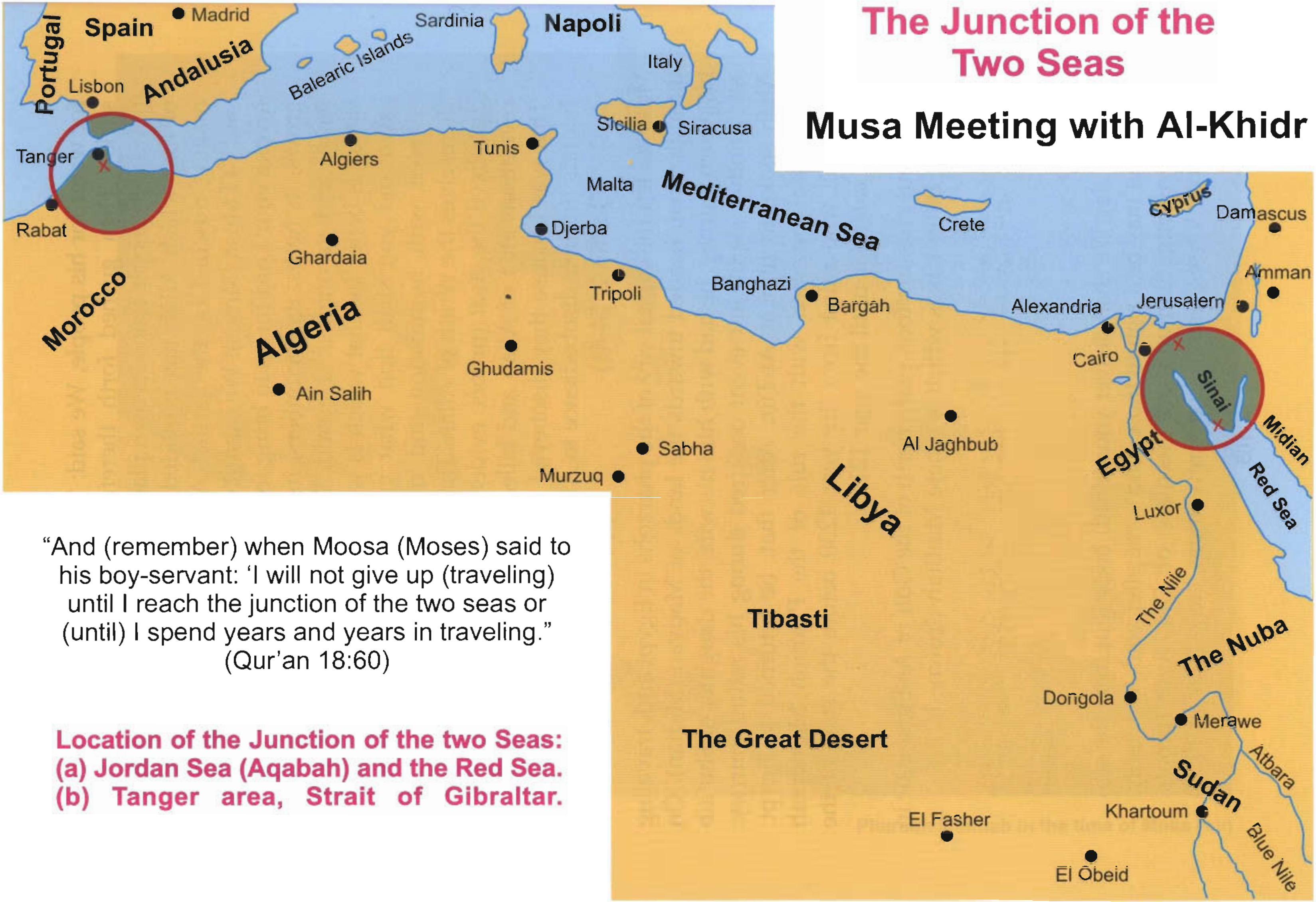
The famous crossing took place north of the Gulf of As-Suweis or in the Great Bitter Lakes which is where Minfitah drowned:

﴿فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً ۚ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ عَنْ ءَايَٰتِنَا لَغَٰفِلُونَ ﴿٩٢﴾﴾

So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Ayāt* (proofs, evidences, Verses, lessons, signs, revelations, etc.). (Qur'ân 10:92)

The Junction of the Two Seas

Musa Meeting with Al-Khidr



"And (remember) when Moosa (Moses) said to his boy-servant: 'I will not give up (traveling) until I reach the junction of the two seas or (until) I spend years and years in traveling."
(Qur'an 18:60)

Location of the Junction of the two Seas:
(a) Jordan Sea (Aqabah) and the Red Sea.
(b) Tanger area, Strait of Gibraltar.

- Mount At-Tûr is in fact Mount Horeb in Sinai.
- The well-known wilderness was in Sinai.
- The crossing of the Jordan River occurred at Ariha.
- In regards to the story of Al-Khidr, the location of the junction of the two seas is made clear in the following map.

After he died, Mûsa عليه السلام was buried in Mount Nibu, which is situated east of the Dead Sea.

***

Hârûn عليه السلام

And of course, the life of Hârûn عليه السلام is closely linked with that of his brother, Musa عليه السلام. Hârûn عليه السلام is mentioned by name 20 times in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-Baqarah	2	248
An-Nisa'	4	163
Al-An'âm	6	84
Al-A'râf	7	122, 142
Yûnus	10	75
Maryam	19	28, 53
Ta-Ha	20	30, 70, 90, 92
Al-Anbiya'	21	48
Al-Mu'minûn	23	45
Al-Furqân	25	35

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Ash-Shu'ara	26	13, 48
Al-Qisas	28	34
As-Saaffaat	37	114, 120

﴿وَوَٰعَدۡنَا مُوسَىٰ ثَلَٰثِينَ لَيۡلَةٗ وَأَتۡمَمۡنَٰهَا بِعَشۡرٖ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرۡبَعِينَ لَيۡلَةٗۚ وَقَالَ
مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخۡلُفۡنِي فِي قَوۡمِي وَأَصۡلِحۡ وَلَا تَتَّبِعۡ سَبِيلَ ٱلۡمُفۡسِدِينَ ١٤٢﴾

And We appointed for Mūsā (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mūsā (Moses) said to his brother Hārūn (Aaron): "Replace me among my people, act in the right way (by ordering the people to obey Allāh and to worship Him Alone) and follow not the way of the *Mufsidūn* (mischief-makers)." (Qur'ân 7: 142)

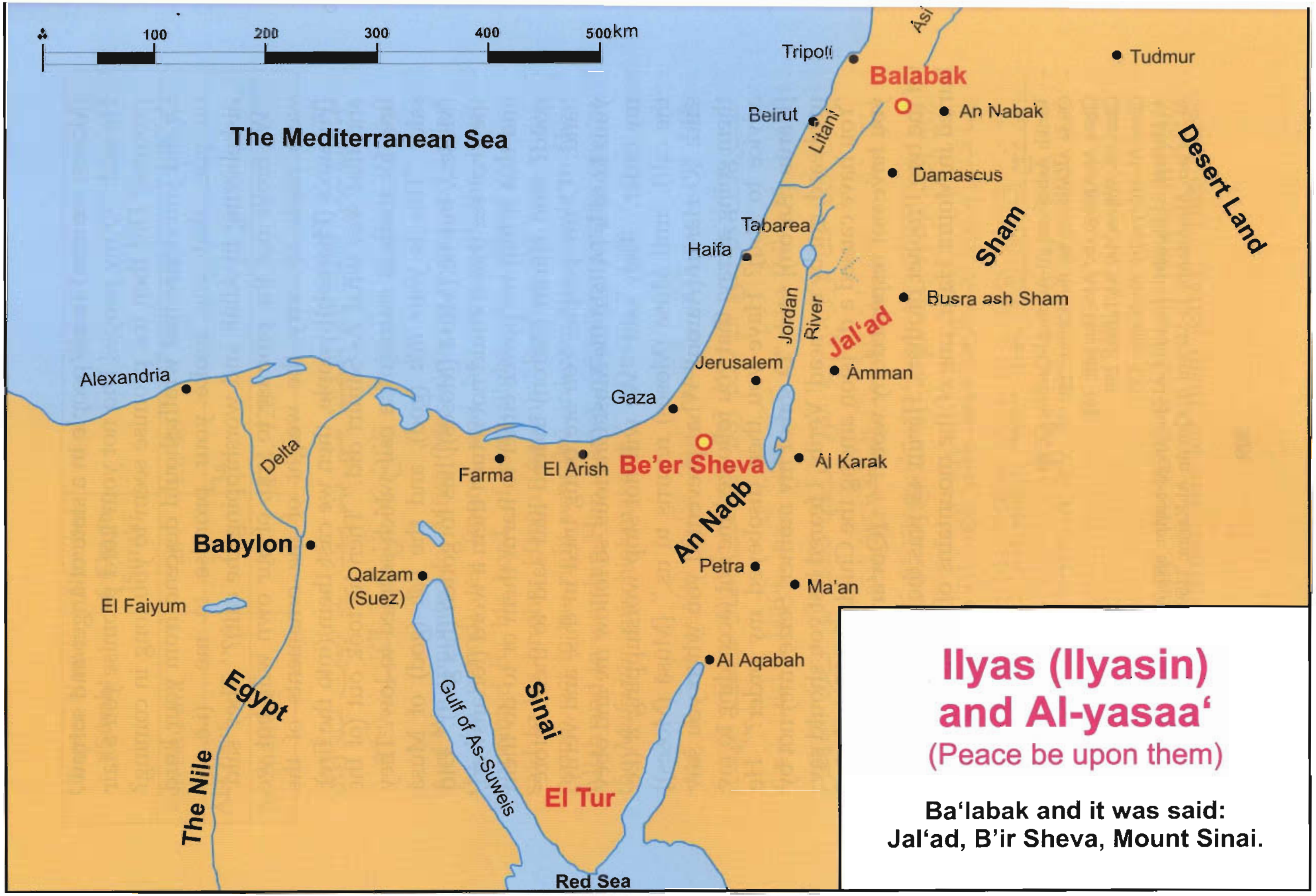
﴿قَالَ فَإِنَّا قَدۡ فَتَنَّا قَوۡمَكَ مِنۢ بَعۡدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِيُّ ٨٥ فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوۡمِهِۦ
غَضۡبَٰنَ أَسِفٗاۚ قَالَ يَٰقَوۡمِ أَلَمۡ يَعِدۡكُمۡ رَبُّكُمۡ وَعۡدًا حَسَنًاۚ أَفَطَالَ عَلَيۡكُمُ ٱلۡعَهۡدُ أَمۡ
أَرَدتُّمۡ أَن يَحِلَّ عَلَيۡكُمۡ غَضَبٞ مِّن رَّبِّكُمۡ فَأَخۡلَفۡتُم مَّوۡعِدِي ٨٦ قَالُواْ مَآ أَخۡلَفۡنَا مَوۡعِدَكَ
بِمَلۡكِنَا وَلَٰكِنَّا حُمِّلۡنَآ أَوۡزَارٗا مِّن زِينَةِ ٱلۡقَوۡمِ فَقَذَفۡنَٰهَا فَكَذَٰلِكَ أَلۡقَى ٱلسَّامِرِيُّ ٨٧ فَأَخۡرَجَ
لَهُمۡ عِجۡلٗا جَسَدٗا لَّهُۥ خُوَارٞ فَقَالُواْ هَٰذَآ إِلَٰهُكُمۡ وَإِلَٰهُ مُوسَىٰ فَنَسِيَ ٨٨ أَفَلَا يَرَوۡنَ أَلَّا
يَرۡجِعُ إِلَيۡهِمۡ قَوۡلٗا وَلَا يَمۡلِكُ لَهُمۡ ضَرّٗا وَلَا نَفۡعٗا ٨٩ وَلَقَدۡ قَالَ لَهُمۡ هَٰرُونُ مِن قَبۡلُ يَٰقَوۡمِ
إِنَّمَا فُتِنتُم بِهِۦۖ وَإِنَّ رَبَّكُمُ ٱلرَّحۡمَٰنُ فَٱتَّبِعُونِي وَأَطِيعُوٓاْ أَمۡرِي ٩٠ قَالُواْ لَن نَّبۡرَحَ عَلَيۡهِ عَٰكِفِينَ
حَتَّىٰ يَرۡجِعَ إِلَيۡنَا مُوسَىٰ ٩١ قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ إِذۡ رَأَيۡتَهُمۡ ضَلُّوٓاْ ٩٢ أَلَّا تَتَّبِعَنِۖ أَفَعَصَيۡتَ
أَمۡرِي ٩٣ قَالَ يَبۡنَؤُمَّ لَا تَأۡخُذۡ بِلِحۡيَتِي وَلَا بِرَأۡسِيٓۖ إِنِّي خَشِيتُ أَن تَقُولَ فَرَّقۡتَ بَيۡنَ بَنِيٓ
إِسۡرَٰٓءِيلَ وَلَمۡ تَرۡقُبۡ قَوۡلِي ٩٤﴾

(Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmirī has led them astray." Then Mūsā

(Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e. by disbelieving in Allāh and worshipping the calf)?" They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Sāmirī did." Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your *ilāh* (god), and the *ilāh* (god) of Mūsā (Moses), but he [Mūsā (Moses)] has forgotten (his god)." Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good? And Hārūn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order." They said: "We will not stop worshipping it (i.e. the calf), until Mūsā (Moses) returns to us." [Mūsā (Moses)] said: "O Hārūn (Aaron)! What prevented you when you saw them going astray; that you followed me not (according to my advice to you)? Have you then disobeyed my order?" He [Hārūn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!' " (Qur'ân 20: 85-94)

Of the two Prophet brothers, Hârûn ﷺ was the first to die. He was buried in Mount Haur, one of the mountains of Sinai.

- Târikh Ash-Sharq Al-Adna Al-Qadim: 62, 64
- Qisas Al-Anbiya, by Ibn Kathir: 231
- Qisas Al-Anbiya, by Ath-Tha'labi: 168
- Qisas Al-Anbiya, by At-Tabari: 259
- Qisas Al-Anbiya, by An-Najjâr: 155
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 680, 736
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 1159, 1274


100
200
300
400
500km
The Mediterranean Sea
Tripoli
Asi
Balabak
Tudmur
Beirut
Litani
An Nabak
Damascus
Desert Land
Tabarea
Haifa
Sham
Busra ash Sham
Jordan
River
Jal'ad
Jerusalem
Amman
Alexandria
Gaza
Delta
Farma
El Arish
Be'er Sheva
Al Karak
An Naqb
Babylon
Qalzam
(Suez)
Petra
Ma'an
El Faiyum
Al Aqabah
Egypt
Gulf of As-Suweis
Sinai
The Nile
El Tur
Red Sea
Ilyas (Ilyasin)
and Al-yasaa'
(Peace be upon them)
Ba'labak and it was said:
Jal'ad, B'ir Sheva, Mount Sinai.

Ilyâs عليه السلام and Al-Yasaa' عليه السلام

Ilyâs عليه السلام is twice mentioned by name in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-An'âm	6	85
As-Sâffât	37	123

﴿وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾﴾

And Zakariyyā (Zechariah), and Yahyā (John) and 'Īsā (Jesus) and Ilyās (Elias), each one of them was of the righteous.

(Qur'ân 6: 85)

﴿وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾﴾

And verily, Ilyās (Elias) was one of the Messengers.

(Qur'ân 37: 123)

﴿وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾ سَلَامٌ عَلَىٰ إِلْ يَاسِينَ ﴿١٣٠﴾﴾

And We left for him (a goodly remembrance) among the later generations. "*Salām* (peace) be upon Ilyāsīn (Elias)!"

(Qur'ân 37: 129, 130)

And Al-Yasaa' is also mentioned twice in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-An'âm	6	86
Sâd	38	48

﴿وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾﴾

And Ismā'īl (Ishmael) and Al-Yasaa' (Elisha), and Yūnus (Jonah) and Lūt (Lot), and each one of them We preferred to the *'Ālamīn* [mankind and jinn (of their times)].

(Qur'ân 6: 86)

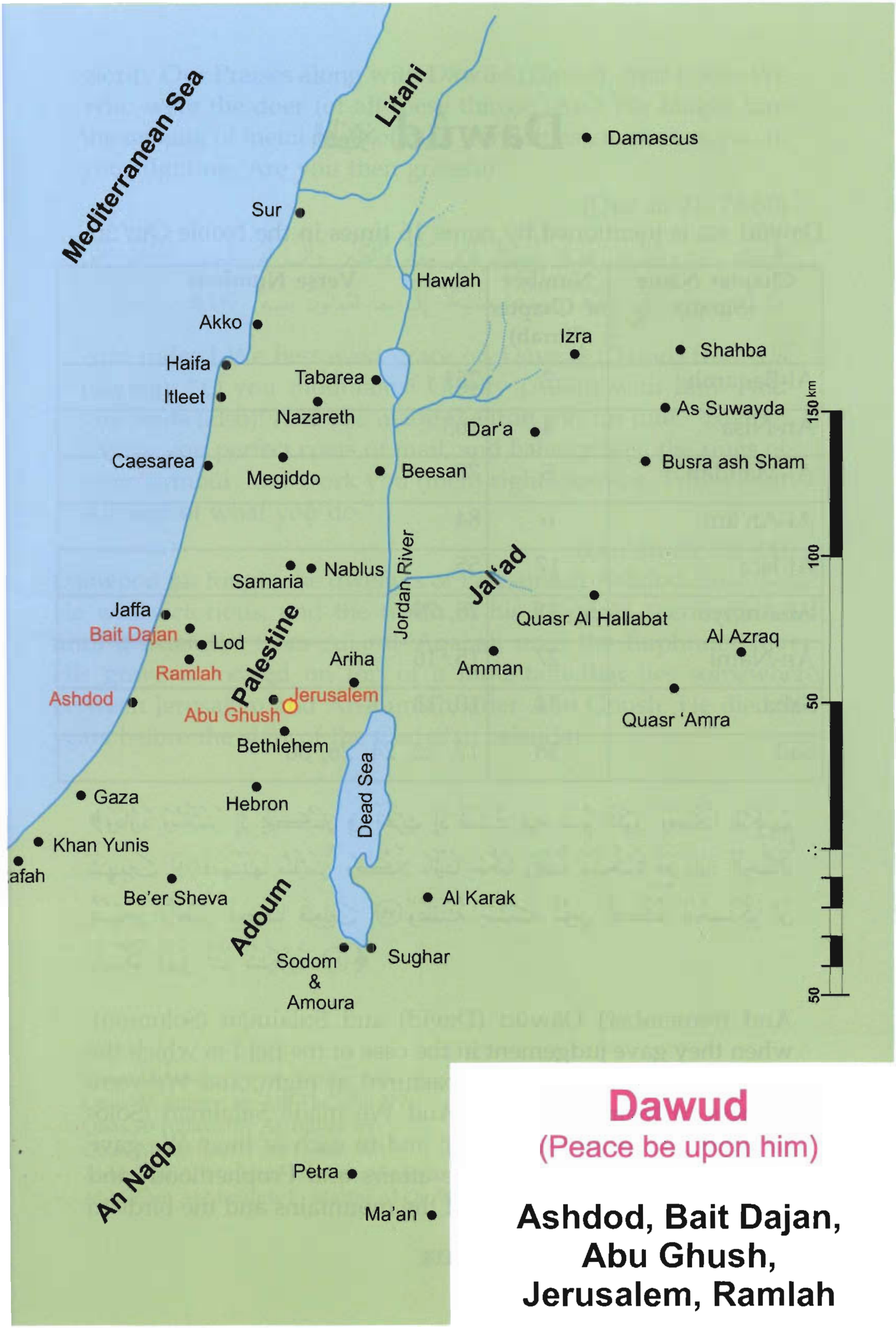
﴿وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۖ وَكُلٌّ مِّنَ الْأَخْيَارِ ﴿٤٨﴾﴾

And remember Ismā'īl (Ishmael), Al-Yasaa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

(Qur'ân 38: 48)

Both Ilyâs and Al-Yasaa' lived and died in the land of Ba'labak (Heliopolis: The City of the Sun).

- Al-Qamus Al-Islami: 1/169, 170
- Qisas Al-Anbiya, by Ibn Kathir: 353
- Qisas Al-Anbiya, by Ath-Tha'labi: 261
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 75, 773
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 146, 1332



Dawud

(Peace be upon him)

Ashdod, Bait Dajan, Abu Ghush, Jerusalem, Ramlah

Dawûd عليه السلام

Dawûd عليه السلام is mentioned by name 16 times in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-Baqarah	2	251
An-Nisa'	4	163
Al-Mâ'idah	5	78
Al-An'âm	6	84
Al-Isra'	17	55
Al-Anbiya'	21	78, 79
An-Naml	27	15, 16
Saba	34	10, 13
Sâd	38	17, 22, 24, 26, 30

﴿وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ
شَٰهِدِينَ ﴿٧٨﴾ فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُۥدَ ٱلْجِبَالَ
يُسَبِّحْنَ وَٱلطَّيْرَ ۚ وَكُنَّا فَٰعِلِينَ ﴿٧٩﴾ وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ
بَأْسِكُمْ ۖ فَهَلْ أَنتُمْ شَٰكِرُونَ ﴿٨٠﴾﴾

And (remember) Dāwūd (David) and Sulaimān (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement. And We made Sulaimān (Solomon) to understand (the case); and to each of them We gave *Hukm* (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to

glorify Our Praises along with Dāwūd (David). And it was We Who were the doer (of all these things). And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?

(Qur'ân 21: 78-80)

﴿وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ۖ يَـٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ﴿١٠﴾ أَنِ ٱعْمَلْ سَـٰبِغَـٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ ۖ وَٱعْمَلُوا۟ صَـٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾﴾

And indeed We bestowed grace on Dāwūd (David) from Us (saying): "O you mountains! Glorify (Allāh) with him! And you birds (also)! And We made the iron soft for him." Saying: "Make you perfect coats of mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

(Qur'ân 34: 10, 11)

Daawood عليه السلام fought the dwellers of Palestine at Ashdod, near Gaza. He was victorious, and the realm of his kingdom then expanded until it extended from Ailatul-'Aqabah until the Euphrates River. His grave is located on top of a mountain that lies somewhere between Jerusalem and Ar-Ramlah, after Abu Ghush. He died 963 years before the start of the Christian calendar.

- Qisas Al-Anbiya, by Ibn Kathir: 360
- Qisas Al-Anbiya, by Ath-Tha'labi: 277
- Qisas Al-Anbiya, by At-Tabari: 353
- Qisas Al-Anbiya, by An-Najjâr: 303
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 264
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 417



Mediterranean Sea
Litani
Damascus
Sur
Akko
Haifa
Tabarea
Nazareth
Caesarea
Megiddo
Beesan
Izra
Shahba
As Suwayda
Dar'a
Busra ash Sham
Samaria
Nablus
Jordan River
Jal'ad
Quasr Al Hallabat
Al Azraq
Jaffa
Bait Dajan
Lod
Ramlah
Amman
Abu Ghush
Ashdod
Palestine
Jerusalem
Quasr 'Amra
Asqalan
Valley of the Ants
Bethlehem
Gaza
Dead Sea
Khan Yunis
Rafah
B'ir Sheva
Adoum
Al Karak
Sodom
Sugha
Amoura
An Naqb
Petra
Ma'an
150 km
100
50
Sulaiman
(Peace be upon him)
Jerusalem (Al-Quds),
Asqalan (The Valley of the Ants), Queen Bilqis
The Journey of Bilqis
Asia Minor
Jerusalem
Persia
Arabian Peninsula
The Gulf
Egypt
Red Sea
Nubians
Sheba
Sudan
Ma'rib
Yemen
Abyssinia

Sulaimân عليه السلام

Sulaimaan عليه السلام is mentioned by name 17 times in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-Baqarah	2	102 (twice)
An-Nisa'	4	163
Al-An'âm	6	84
Al-Anbiya'	21	78, 79, 81
An-Naml	27	15, 16, 17, 18, 30, 36, 44
Saba	34	12
Sâd	38	30, 34

﴿وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ وَسُلَيْمَٰنَ عِلْمًا ۖ وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ
١٥ وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ ۖ وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ ۖ إِنَّ
هَٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ ١٦ وَحُشِرَ لِسُلَيْمَٰنَ جُنُودُهُۥ مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ
١٧ حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا۟ مَسَٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ
سُلَيْمَٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ ١٨ فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ
نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِى بِرَحْمَتِكَ فِى
عِبَادِكَ ٱلصَّٰلِحِينَ ١٩ وَتَفَقَّدَ ٱلطَّيْرَ فَقَالَ مَا لِىَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ
ٱلْغَآئِبِينَ ٢٠ لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَا۟ذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّى بِسُلْطَٰنٍ مُّبِينٍ
٢١ فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ وَجِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ
٢٢ إِنِّى وَجَدتُّ ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَىْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ٢٣ وَجَدتُّهَا
وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ

﴿فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾﴾

And indeed We gave knowledge to Dāwūd (David) and Sulaimān (Solomon), and they both said: "All praise and thanks are Allāh's, Who has preferred us above many of His believing slaves!" And Sulaimān (Solomon) inherited (the knowledge of) Dāwūd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allāh)." And there were gathered before Sulaimān (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward). Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimān (Solomon) and his hosts should crush you, while they perceive not." So he [Sulaimān (Solomon)] smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees? I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason." But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news. I found a woman ruling over them, she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. I found her and her people worshipping the sun instead of Allāh, and *Shaitān* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allāh's) way, so they have no guidance."

(Qur'ân 27: 15-24)

﴿قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَـٰذِبِينَ ﴿٢٧﴾ ٱذْهَب بِّكِتَـٰبِى هَـٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ

تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٢٩﴾ إِنَّهُ مِن
سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ ﴿٣١﴾ قَالَتْ يَا أَيُّهَا
الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿٣٢﴾ قَالُوا نَحْنُ أُولُو قُوَّةٍ وَأُولُو بَأْسٍ
شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ ﴿٣٣﴾ قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا
وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ ﴿٣٤﴾ وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ
يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾ فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِّمَّا آتَاكُم
بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾ ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَا
أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾ قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَن يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾ قَالَ
عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾ قَالَ الَّذِي
عِندَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَآهُ مُسْتَقِرًّا عِندَهُ قَالَ
هَٰذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ
رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾ قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ
﴿٤١﴾ فَلَمَّا جَاءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ ۖ قَالَتْ كَأَنَّهُ هُوَ ۚ وَأُوتِينَا الْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ
﴿٤٢﴾ وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ اللَّهِ ۖ إِنَّهَا كَانَتْ مِن قَوْمٍ كَافِرِينَ ﴿٤٣﴾ قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ
فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا ۚ قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ ۗ قَالَتْ رَبِّ
إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾ ۞

[Sulaimān (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars. Go you with this letter of mine and deliver it to them, then draw back from them and see what (answer) they return." She said: "O chiefs! Verily, here is delivered to me a noble letter, Verily, it is from Sulaimān (Solomon), and verily, it (reads): 'In the Name of Allāh, the Most Gracious, the Most Merciful. Be you not exalted against me, but come to me as Muslims (true believers who submit to Allāh with full submission).' " She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions)." They said: "We have great strength, and great ability for war, but it is for you to

command; so think over what you will command." She said: "Verily, kings, when they enter a town (country), they despoil it and make the most honorable amongst its people the lowest. And thus they do. But verily, I am going to send him a present, and see with what (answer) the messengers return." So, when (the messengers with the present) came to Sulaimān (Solomon), he said: "Will you help me in wealth? What Allāh has given me is better than that which He has given you! Nay, you rejoice in your gift!" [Then Sulaimān (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily, shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased." He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?" An *'Ifrīt* (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work." One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Sulaimān (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord — to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his own self; and whoever is ungrateful, (he is ungrateful only for the loss of his own self). Certainly my Lord is Rich (Free of all needs), Bountiful." He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided." So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimān (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allāh (in Islam as Muslims before her)." And that which she used to worship besides Allāh has prevented her (from Islam), for she was of a disbelieving people. It was said to her: "Enter *As-Sarh*" (a glass surface with water underneath it or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes)

uncovering her legs. Sulaimān (Solomon) said: "Verily, it is a *Sarh* (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit [in Islam, together with Sulaimān (Solomon)] to Allāh, the Lord of the *'Ālamīn* (mankind, jinn and all that exists)."

(Qur'ân 27: 27-44)

By the permission of Allâh ﷻ, Sulaimân ﷺ was able to control the winds, thus enabling his trading vessels to travel at super fast speeds in the sea. It is said that he would leave from Jerusalem, take a day nap at Istakhr, and then spend the night at Khurasan; however, this claim is not founded on any reliable narration.

- The valley of the ants is situated in front of 'Asqalân, between Ashdod and Gaza.
- Sulaimân ﷺ is also remembered for the famous story involving him and the queen of Yemen, Sheba (Bilqis).

Sulaimân ﷺ died in Jerusalem, 923 years before the commencement of the Christian calendar, and he was buried there as well.

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It is interesting to note here that the Al-Kan'âniyyin Arabs lived in the land of Kan'ân, otherwise known as Palestine, at least 2500 years before the commencement of the Christian calendar. It was approximately 1200 years after they settled there that Musa ﷺ and his people migrated to the same land. Then because of the weakness and division of the Al-Kan'âniyyin, Yashu' ibn Nun established a presence there.

Then Talût (Saul) gathered an army in order to fight the inhabitants of Palestine, who were led by Jalût (Goliath). During the army's march towards Palestine, Talût forbade his soldiers from drinking

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- Qisas Al-Anbiya, by Ibn Kathir: 371
- Qisas Al-Anbiya, by Ath-Tha'labi: 294
- Qisas Al-Anbiya, by At-Tabari: 362
- Qisas Al-Anbiya, by An-Najjâr: 317
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 358
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 583

any water from the Jordan River. They disobeyed his order: Other than of a few among them who abstained and remained patient, they drank from the river. And when they reached their destination, they said, "We have no power today to fight Jalût and his forces." Jalût then demanded that someone from the opposing army should come out to duel with him. Dâwûd ﷺ, who was an ordinary soldier in the army of Talût, came forward and accepted the challenge. He pelted Jalût with a stone, which struck Jalût in the forehead. Dâwûd ﷺ then tûk Jalût's sword from him and severed his head with it. The forces of Jalût were then defeated.

Talût then promised Dâwûd ﷺ to marry him to his daughter, Mikâl; and to make him the chief of his army. But then Talût tried to break his promise, and he began to plot against Dawûd ﷺ. Dawûd ﷺ was saved from his plotting, and that paved the way for Dawûd ﷺ becoming king of the Children of Israel.

- Jalût is mentioned by name three times in *Sûrat Baqarah* (2: 249, 250, 251)
- And Talût is twice mentioned by name in *Sûrat Baqarah* (2: 247, 249)

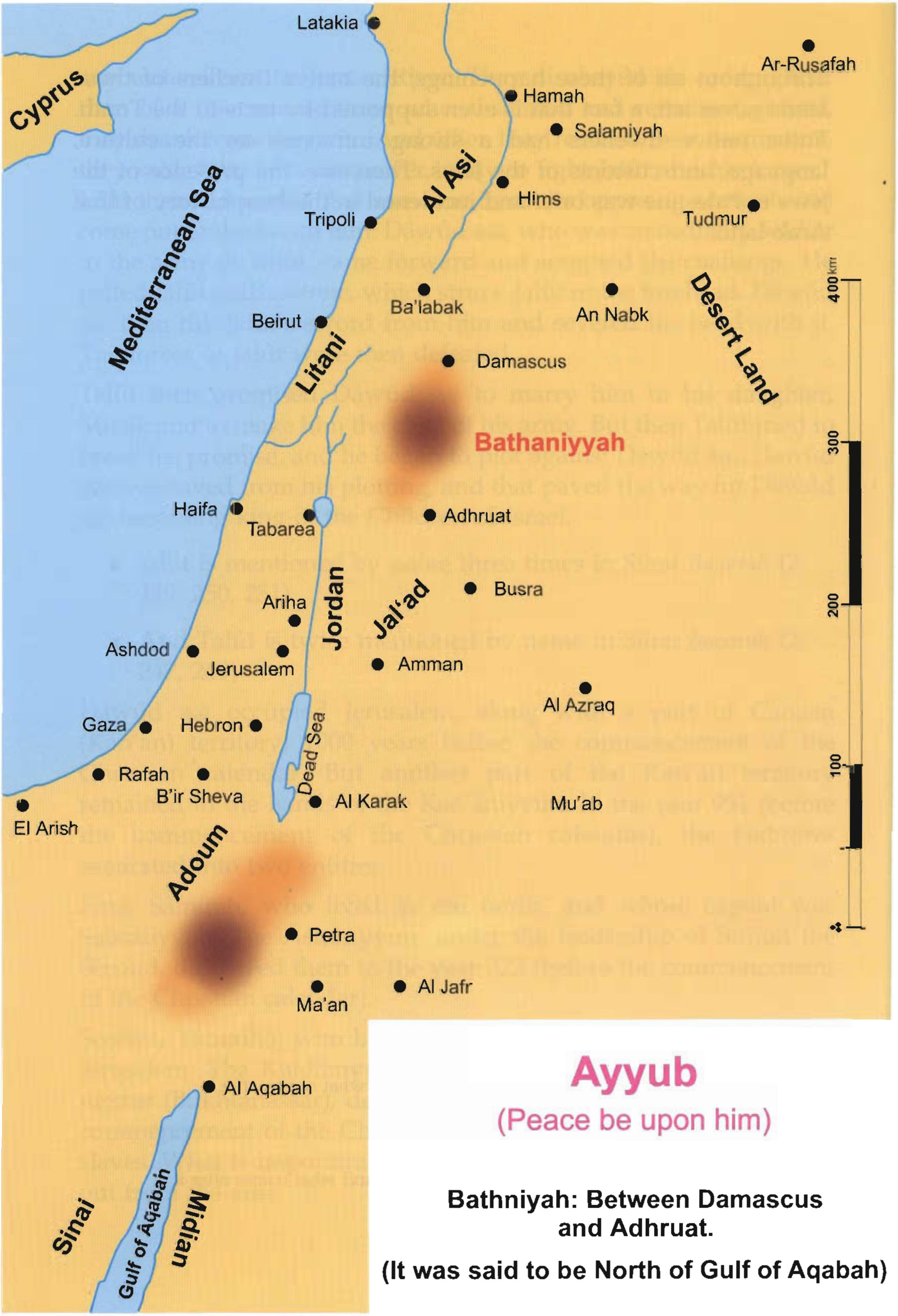
Dâwûd ﷺ occupied Jerusalem, along with a part of Canaan (Kan'ân) territory, 1000 years before the commencement of the Christian calendar. But another part of the Kan'ân territory remained in the hands of the Kan'âniyyûn. In the year 931 (before the commencement of the Christian calendar), the Hebrews separated into two entities:

First, Sâmirah, who lived in the north, and whose capital was Sabsatiyyah. The Āshûriyyun, under the leadership of Surjun the Second, destroyed them in the year 722 (before the commencement of the Christian calendar).

Second, Yahudha, who lived in the south, and whose capital was Jerusalem. The Kaldâniyyun, under the leadership of Nebuchad-nezzar (Bukhtanassar), destroyed them in the year 586 (before the commencement of the Christian calendar). And some they took as slaves. What is important, though, is that both groups were wiped out from the area.

Throughout all of these happenings, the native dwellers of those lands never left, a fact that is even supported by texts in the Torah. These native dwellers had a strong influence on the culture, language, and customs of the Jews. Therefore, the presence of the Jews in Palestine was brief and incidental in the long history of that Arab land.

- Tarikh Ash-Sharq Al-Adna Al-Qadim: pg. 390 and what comes after it
- Al-Qamus Al-Islami: 1, 557 and 4/433
- Qisas Al-Anbiya, by Ath-Tha'labi: 272
- Qisas Al-Anbiya, by An-Najjâr: 305
- Mufassal Al-'Arab Wal-Yahud Fit-Târikh: pg. 565 and what comes after it



Ayyub

(Peace be upon him)

Bathniyah: Between Damascus and Adhruat.

(It was said to be North of Gulf of Aqabah)

Ayyûb عليه السلام

Ayyûb عليه السلام is mentioned by name a total of 4 times in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-Baqarah	2	163
Al-An'âm	6	84
Al-Anbiya'	21	83
Sâd	37	41

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾ فَٱسْتَجَبْنَا لَهُۥ
فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ
لِلْعَٰبِدِينَ ﴿٨٤﴾﴾

And (remember) Ayyūb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.

(Qur'ân 21: 83, 84)

﴿وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلشَّيْطَٰنُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ ٱرْكُضْ بِرِجْلِكَ هَٰذَا
مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾ وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ
﴿٤٣﴾ وَخُذْ بِيَدِكَ ضِغْثًا فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ إِنَّا وَجَدْنَٰهُ صَابِرًا نِّعْمَ ٱلْعَبْدُ إِنَّهُۥٓ أَوَّابٌ ﴿٤٤﴾﴾

And remember Our slave Ayyūb (Job), when he invoked his

> Lord (saying): "Verily, *Shaitān* (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)!" (Allāh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink." And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath." Truly, We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!
>
> (Qur'ân 38: 41-44)

Ayyûb ﷺ either lived in the land of 'Aus, beside Mount Sa'ir, or in the lands of Adoum, which are situated southwest of the Dead Sea and north of the Gulf of Al-'Aqabah. However, At-Tabari and Yâqût Al-Hamawi maintained that he either lived in Al-Bathaniyyah, between Damascus and Adhru'at, or on the outskirts of Damascus itself.

- Al-Qamus Al-Islami: 1/230
- Qisas Al-Anbiya, by At-Tabari: 214
- Qisas Al-Anbiya, by An-Najjâr: 249
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 108
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 181



Damascus

Dhul-Kifl عليه السلام

Dhul-Kifl عليه السلام is twice mentioned by name in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-Anbiya'	21	85
Sâd	38	48

﴿وَإِسْمَٰعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ ۖ كُلٌّ مِّنَ ٱلصَّٰبِرِينَ ﴿٨٥﴾ وَأَدْخَلْنَٰهُمْ فِى رَحْمَتِنَآ ۖ إِنَّهُم مِّنَ ٱلصَّٰلِحِينَ ﴿٨٦﴾﴾

And (remember) Isma'īl (Ishmael), Idrīs and Dhul-Kifl (Isaiah): all were from among *As-Sābirūn* (the patient). And We admitted them to Our Mercy. Verily, they were of the righteous.

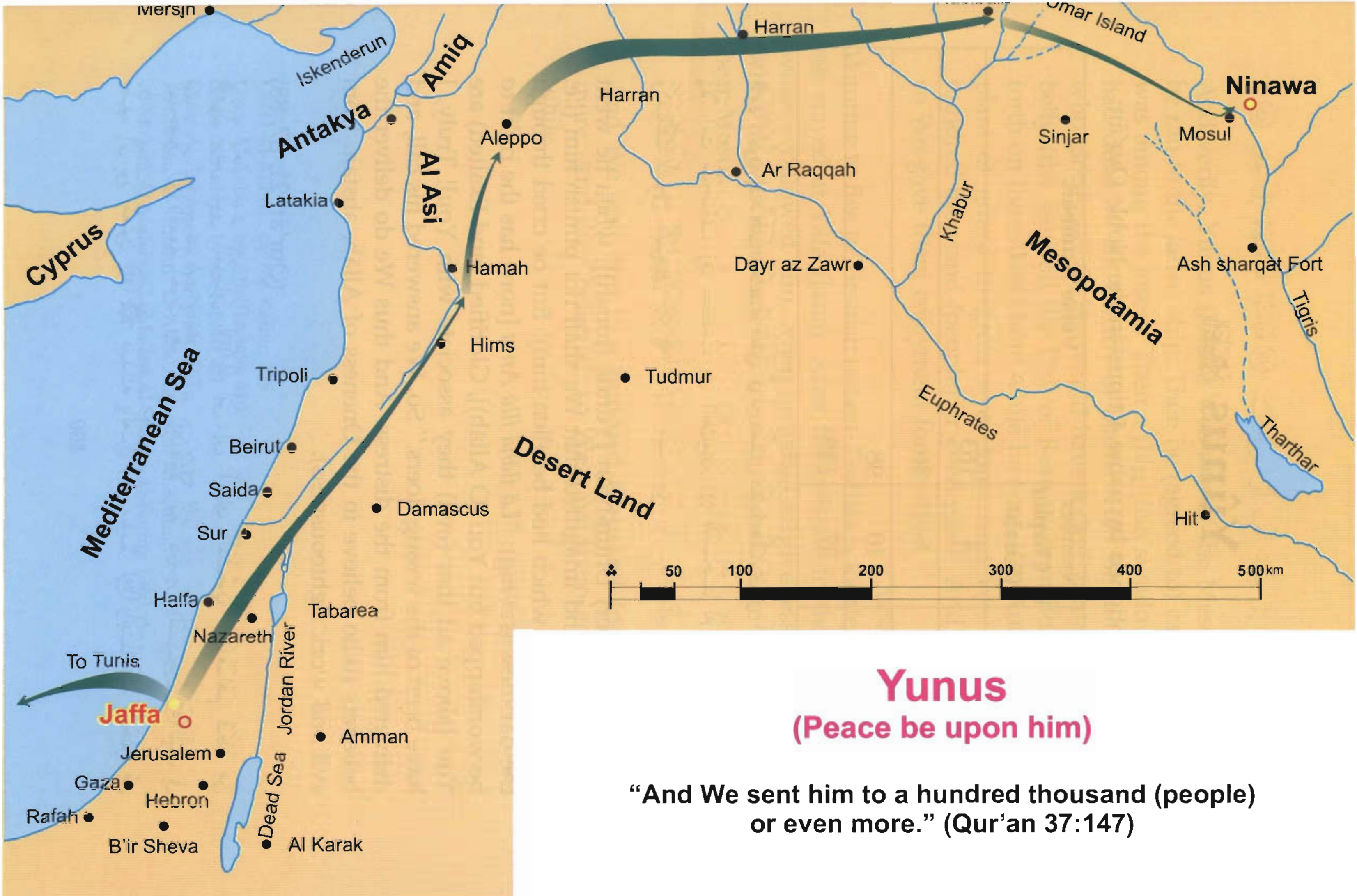
(Qur'ân 21: 85, 86)

﴿وَٱذْكُرْ إِسْمَٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ ۖ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ﴿٤٨﴾﴾

And remember Ismā'īl (Ishmael), Alyasâ' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

(Qur'ân 38: 48)

The name Dhul-Kifl is often juxtaposed with the names of the Prophets. For this and other reasons, most scholars maintain that Dhul-Kifl عليه السلام was in fact a Prophet. There are others, however, who maintain that he was not a Prophet, but was simply a righteous man, who was a just and wise judge. At-Tabari remained undecided, saying that he was not sure whether he was or wasn't a Prophet. Some people even claim that Dhul-Kifl عليه السلام was the son of Ayyûb عليه السلام. It is interesting to note that on Mount Qâsiyun, which overlooks Damascus from the north, is a place that has been named Dhul-Kifl.



Yunus
(Peace be upon him)

"And We sent him to a hundred thousand (people) or even more." (Qur'an 37:147)

Yûnus عليه السلام

Yûnus عليه السلام is mentioned by name 4 times in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
An-Nisa'	4	163
Al-An'âm	6	86
Yûnus	10	98
As-Sâffât	37	139

﴿وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَـٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِى ٱلظُّلُمَـٰتِ أَن لَّآ إِلَـٰهَ
إِلَّآ أَنتَ سُبْحَـٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّـٰلِمِينَ ﴿٨٧﴾ فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَـٰهُ مِنَ ٱلْغَمِّ ۚ
وَكَذَٰلِكَ نُـۨجِى ٱلْمُؤْمِنِينَ ﴿٨٨﴾﴾

And (remember) Dhun-Nūn [Yūnus (Jonah)], when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): "*Lā ilāhā illā Anta* [none has the right to be worshipped but You (O Allāh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]! Truly, I have been of the wrong doers." So, We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allāh, abstain from evil and work righteousness).

(Qur'ân 21: 87, 88)

﴿وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ
ٱلْمُدْحَضِينَ ﴿١٤١﴾ فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِى
بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ ۞ فَنَبَذْنَـٰهُ بِٱلْعَرَآءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن

﴿يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَـَٔامَنُوا۟ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾﴾

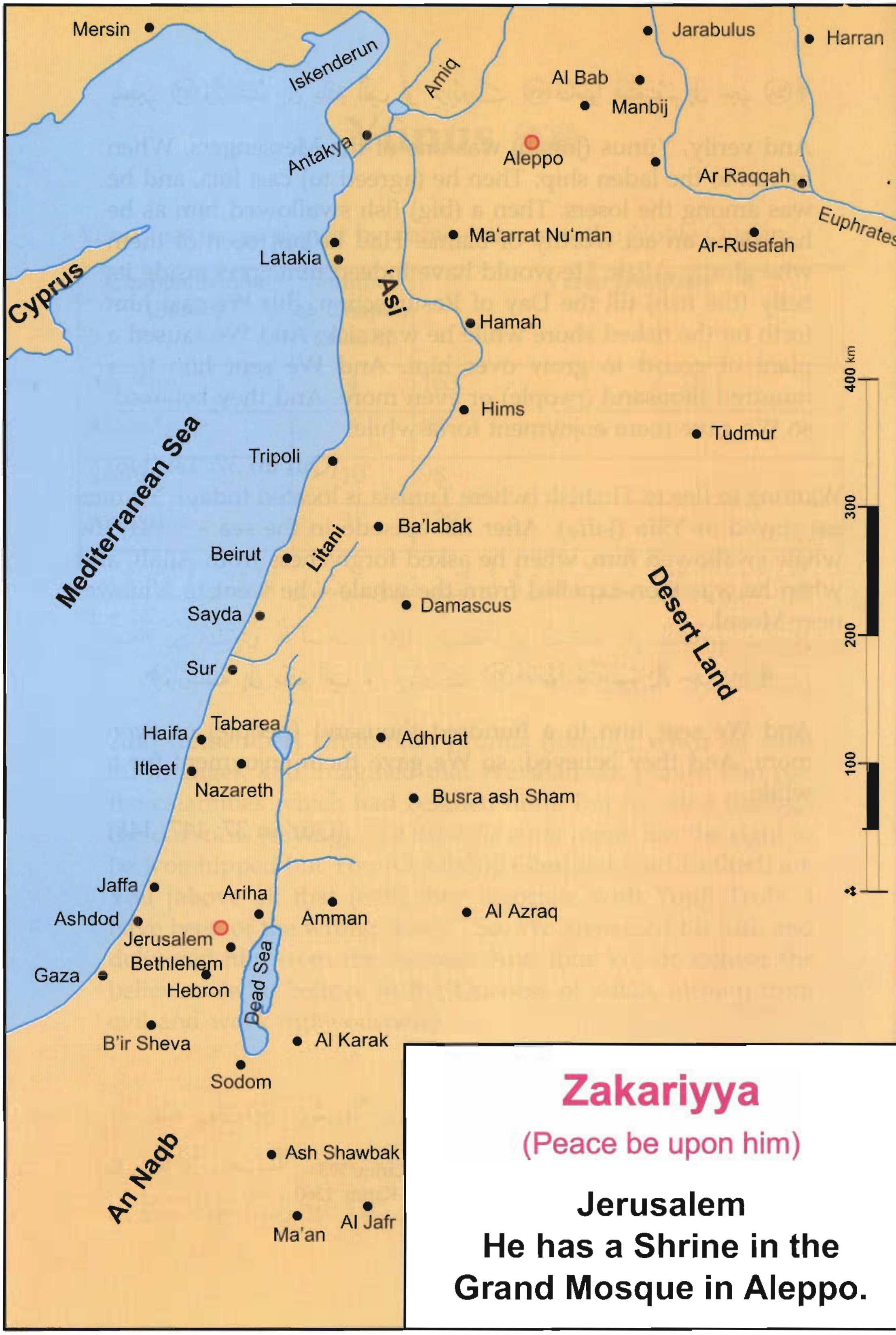
> And verily, Yūnus (Jonah) was one of the Messengers. When he ran to the laden ship: Then he (agreed to) cast lots, and he was among the losers. Then a (big) fish swallowed him as he had done an act worthy of blame. Had he not been of them who glorify Allāh, He would have indeed remained inside its belly (the fish) till the Day of Resurrection. But We cast him forth on the naked shore while he was sick, And We caused a plant of gourd to grow over him. And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment for a while.
>
> (Qur'ân 37: 139-148)

Wanting to flee to Tirshish (where Tunisia is located today), Younus ﷺ stayed at Yâfa (Jaffa). After his episode in the sea – when the whale swallowed him, when he asked forgiveness from Allâh, and when he was then expelled from the whale – he went to Ninawa, near Mosul.

﴿وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَـَٔامَنُوا۟ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾﴾

> And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment for a while.
>
> (Qur'ân 37: 147, 148)

- Qisas Al-Anbiya, by Ibn Kathir: 225
- Qisas Al-Anbiya, by Ath-Tha'labi: 410
- Qisas Al-Anbiya, by At-Tabari: 221
- Qisas Al-Anbiya, by An-Najjâr: 362
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 775
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 1360



Zakariyya

(Peace be upon him)

Jerusalem
He has a Shrine in the Grand Mosque in Aleppo.

Zakariyyâ عليه السلام

Zakariyyâ عليه السلام is mentioned by name 7 times in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Āl-'Imrân	3	37 (twice), 38
Al-An'âm	6	85
Maryam	19	2, 7
Al-Anbiya'	21	89

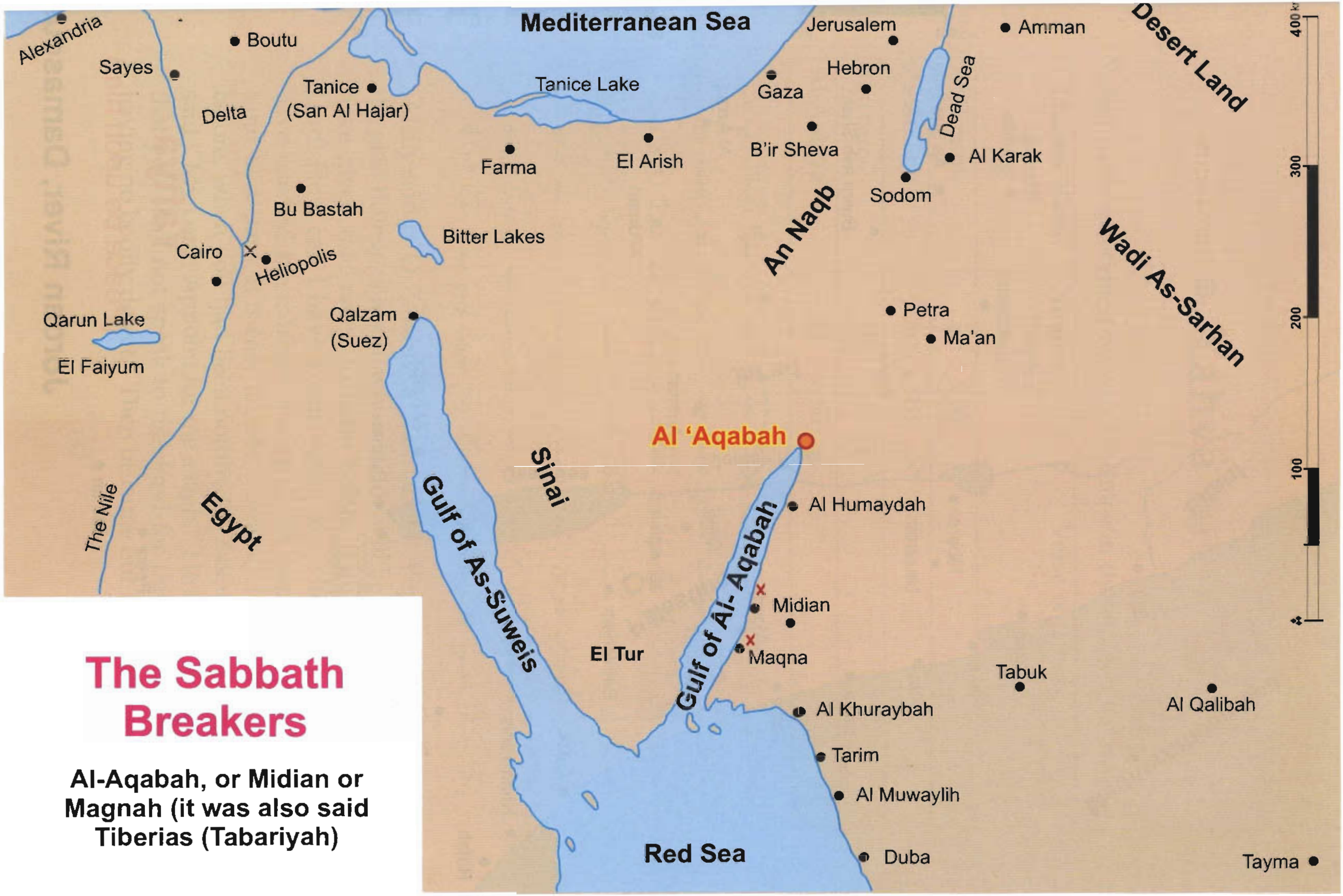
﴿فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا
ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ إِنَّ ٱللَّهَ يَرْزُقُ مَن
يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ قَالَ رَبِّ هَبْ لِى مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً
إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ﴿٣٨﴾ فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّى فِى ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ
مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى
غُلَٰمٌ وَقَدْ بَلَغَنِىَ ٱلْكِبَرُ وَٱمْرَأَتِى عَاقِرٌ قَالَ كَذَٰلِكَ ٱللَّهُ يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾ قَالَ رَبِّ
ٱجْعَل لِّىٓ ءَايَةً قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا وَٱذْكُر رَّبَّكَ كَثِيرًا
وَسَبِّحْ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ ﴿٤١﴾﴾

So, her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyā (Zechariah). Every time he entered *Al-Mihrāb* to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit. At that time Zakariyyā (Zechariah) invoked his Lord, saying: "O my Lord! Grant me

> from You, a good offspring. You are indeed the All-Hearer of invocation." Then the angels called him, while he was standing in prayer in *Al-Mihrāb* (a praying place or a private room), (saying): "Allāh gives you glad tidings of Yahyā (John), confirming (believing in) the Word from Allāh [i.e. the creation of 'Īsā (Jesus) ﷺ, the Word from Allāh ("Be!" – and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous." He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allāh) said: "Thus Allāh does what He wills." He said: "O my Lord! Make a sign for me." (Allāh) said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning."
>
> (Qur'ân 3: 37-41)

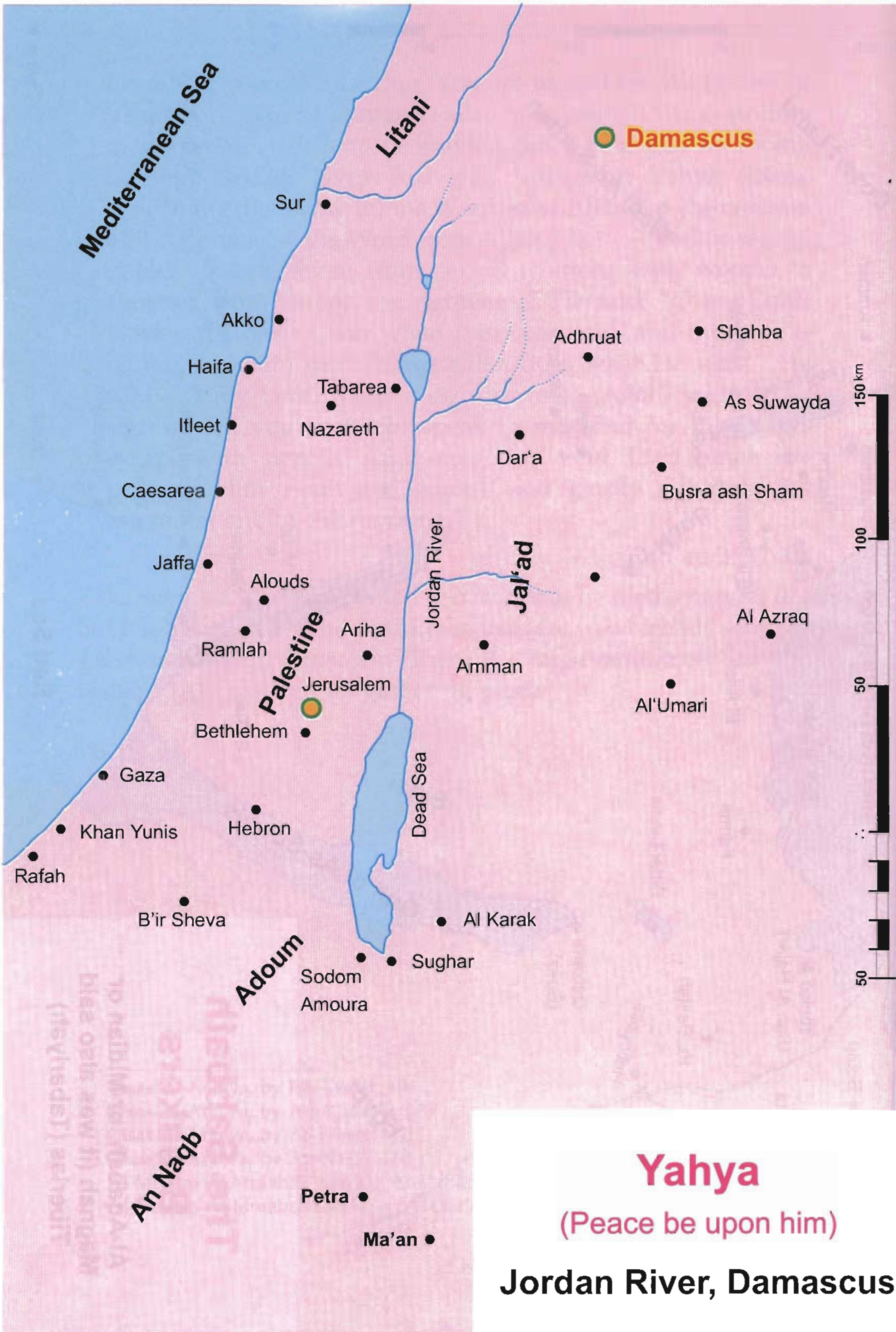
Zakariyyâ ﷺ was a carpenter. It is said that he died a natural death, but it is also said that he died in the incident in which his son, Yahya ﷺ, was killed in Jerusalem. There is a large monument for him in Haleb's (Aleppo) central gathering place.

- Qisas Al-Anbiya, by Ibn Kathir: 404
- Qisas Al-Anbiya, by Ath-Tha'labi: 373
- Qisas Al-Anbiya, by At-Tabari: 441
- Qisas Al-Anbiya, by An-Najjâr: 368
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 331
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 532



The Sabbath Breakers

Al-Aqabah, or Midian or Magnah (it was also said Tiberias (Tabariyah)



Yahya
(Peace be upon him)

Jordan River, Damascus

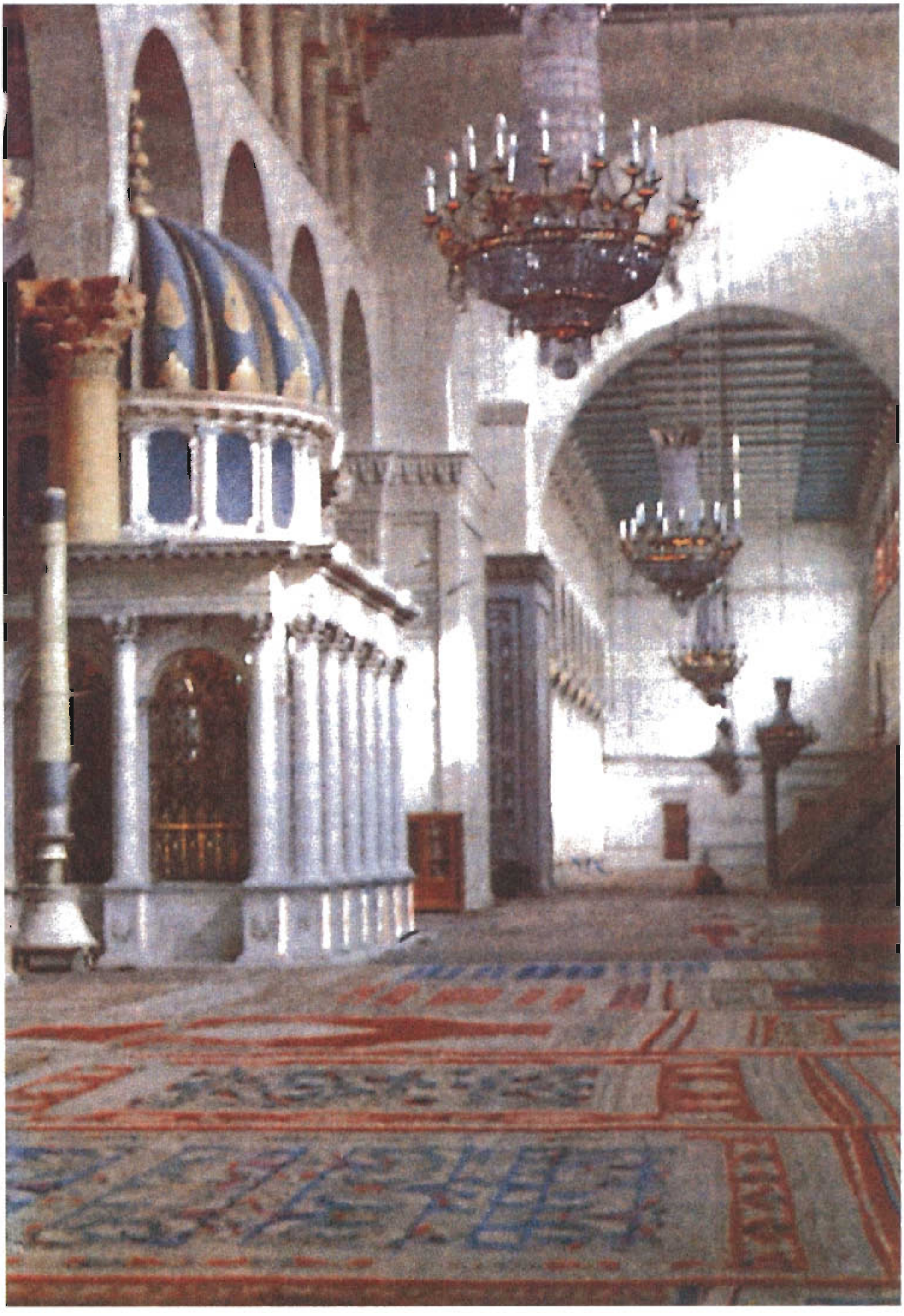
Yahyâ عَلَيْهِ السَّلَامُ

Yahyâ عَلَيْهِ السَّلَامُ is mentioned by name 5 times in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Āl-'Imrân	3	39
Al-An'âm	6	85
Maryam	19	7, 12
Al-Anbiya'	21	90

﴿يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسْمُهُۥ يَحْيَىٰ لَمْ نَجْعَل لَّهُۥ مِن قَبْلُ سَمِيًّا ٧ قَالَ رَبِّ أَنَّىٰ
يَكُونُ لِى غُلَٰمٌ وَكَانَتِ ٱمْرَأَتِى عَاقِرًا وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا ٨ قَالَ
كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَىَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا ٩ قَالَ رَبِّ
ٱجْعَل لِّىٓ ءَايَةً قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٍ سَوِيًّا ١٠ فَخَرَجَ عَلَىٰ
قَوْمِهِۦ مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا ١١ يَٰيَحْيَىٰ خُذِ ٱلْكِتَٰبَ
بِقُوَّةٍ وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا ١٢ وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً وَكَانَ تَقِيًّا ١٣ وَبَرًّۢا بِوَٰلِدَيْهِ وَلَمْ
يَكُن جَبَّارًا عَصِيًّا ١٤ وَسَلَٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ١٥﴾

(Allāh said:) "O Zakariyyā (Zechariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyā (John). We have given that name to none before (him)." He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age." He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!" [Zakariyyā (Zechariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak to mankind for three nights, though having no bodily defect." Then he came out to his people from



Yahya's Monument (Umawi Masjid, Damascus)

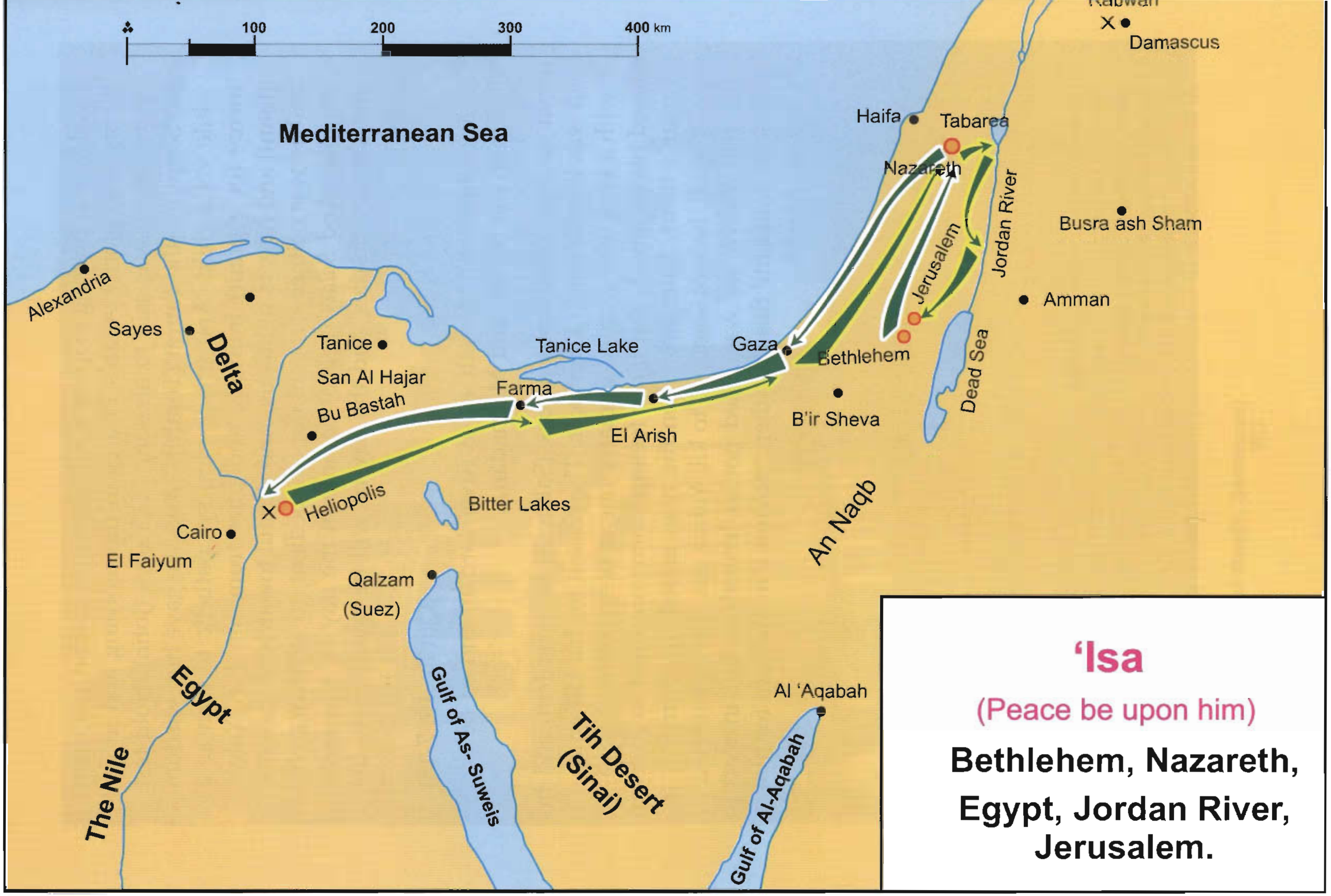
Al-Mihrāb (a praying place or a private room) and he told them by signs to glorify Allāh's Praises in the morning and in the afternoon. (It was said to his son): "O Yahyā (John)! Hold fast the Scripture [the Taurāt (Torah)]." And We gave him wisdom while yet a child. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahyā (John)] and he was righteous, And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allāh or to his parents). And *Salām* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!

(Qur'ân 19: 7-15)

Yahyâ ﷺ baptized Messiah ﷺ at River Jordan, and so he is also called John the Beptist and Ma'madân.

Yahyâ ﷺ was killed upon a rock (Sakhrah) in Jerusalem, and his head was then taken to Damascus. The reason for his killing has to do with a king who wanted to marry one of his relatives. Yahyâ ﷺ refused his proposal, and bitter feelings then continued to fester in the man's heart. Later on, when the man ended up marrying the same woman, he sent someone to kill Yahyâ ﷺ. It is maintained by some that Yahyâ ﷺ was killed not in Jerusalem, but instead in Damascus. And until this day, there remains a monument for him in the Umawi Masjid.

- Qisas Al-Anbiya, by Ibn Kathir: 404
- Qisas Al-Anbiya, by Ath-Tha'labi: 377
- Qisas Al-Anbiya, by At-Tabari: 317
- Qisas Al-Anbiya, by An-Najjâr: 329
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 225
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 1328



'Isa

(Peace be upon him)

Bethlehem, Nazareth, Egypt, Jordan River, Jerusalem.

'Īsâ عليه السلام

'Īsâ عليه السلام is mentioned very often in the Noble Qur'ân; as the charts below illustrate, he is mentioned by name ('Īsâ عليه السلام) 25 times, by the title Al-Masih 11 times, and by the name Ibn Maryam (the son of Mary) 23 times.

1) Verses in which 'Īsâ عليه السلام is mentioned by name:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-Baqarah	2	87, 136, 253
Āl-'Imrân	3	45, 52, 55, 59, 84
An-Nisa'	4	157, 163, 171
Al-Mâ'idah	5	46, 78, 110, 112, 114, 116
Al-An'âm	6	85
Maryam	19	34
Al-Ahzâb	33	7
Ash-Shûra	42	13
Az-Zukhruf	43	63
Al-Hadid	57	27
As-Saff	61	6, 14

2) Verses in which he ﵇ is mentioned by the title, Al-Masih:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Āl-'Imrân	3	45
An-Nisa'	4	157, 171, 172
Al-Mâ'idah	5	17 (twice), 72 (twice), 75
At-Taubah	9	30, 31

3) Verses in which he ﵇ is mentioned by the name Ibn Maryam:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-Baqarah	2	87, 253
Āl-'Imrân	3	45
An-Nisa'	4	157, 171
Al-Mâ'idah	5	17 (twice), 46, 72, 75, 78, 110, 112, 114, 116
At-Taubah	9	31
Maryam	19	34
Al-Mu'minûn	23	50
Al-Ahzâb	33	7
Az-Zukhruf	43	57
Al-Hadid	57	27
As-Saff	61	6, 14

﴿إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ٥٩﴾

Verily, the likeness of 'Īsā (Jesus) before Allāh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!"

— and he was.

(Qur'ân 3: 59)

﴿يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ إِنَّمَا ٱلۡمَسِيحُ
عِيسَى ٱبۡنُ مَرۡيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلۡقَىٰهَآ إِلَىٰ مَرۡيَمَ وَرُوحٞ مِّنۡهُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرُسُلِهِۦۖ
وَلَا تَقُولُواْ ثَلَٰثَةٌۚ ٱنتَهُواْ خَيۡرٗا لَّكُمۡۚ إِنَّمَا ٱللَّهُ إِلَٰهٞ وَٰحِدٞۖ سُبۡحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٞۘ
لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ١٧١﴾

O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allāh aught but the truth. The Messiah 'Īsā (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allāh and His Word, ("Be!" — and he was) which He bestowed on Maryam (Mary) and a spirit (*Rūh*) created by Him; so believe in Allāh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allāh is (the only) One *Ilāh* (God), Glorified is He (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All-Sufficient as a Disposer of affairs.

(Qur'ân 4: 171)

﴿وَرَسُولًا إِلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَنِّي قَدۡ جِئۡتُكُم بِـَٔايَةٖ مِّن رَّبِّكُمۡ أَنِّيٓ أَخۡلُقُ لَكُم مِّنَ ٱلطِّينِ
كَهَيۡـَٔةِ ٱلطَّيۡرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيۡرَۢا بِإِذۡنِ ٱللَّهِۖ وَأُبۡرِئُ ٱلۡأَكۡمَهَ وَٱلۡأَبۡرَصَ وَأُحۡيِ
ٱلۡمَوۡتَىٰ بِإِذۡنِ ٱللَّهِۖ وَأُنَبِّئُكُم بِمَا تَأۡكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لَّكُمۡ إِن
كُنتُم مُّؤۡمِنِينَ ٤٩﴾

And will make him ['Īsā (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allāh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, in that is a sign for you, if you are believers. (Qur'ân 3: 49)

﴿فَأَشَارَتْ إِلَيْهِ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ
ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا
دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّۢا بِوَٰلِدَتِى وَلَمْ يَجْعَلْنِى جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَٱلسَّلَٰمُ عَلَىَّ يَوْمَ وُلِدتُّ وَيَوْمَ
أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾﴾

Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" He ['Īsā (Jesus)] said: "Verily, I am a slave of Allāh, He has given me the Scripture and made me a Prophet; and He has made me blessed wheresoever I be, and has enjoined on me *Salāt* (prayer) and *Zakāt* (obligatory charity), as long as I live. And dutiful to my mother, and made me not arrogant, unblest. And *Salām* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

(Qur'ân 19: 29-33)

﴿وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ
لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا
﴿١٥٧﴾ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾ وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ
قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾﴾

And because of their saying (in boast), "We killed Messiah 'Īsā (Jesus), son of Maryam (Mary), the Messenger of Allāh," — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Īsā (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not [i.e. 'Īsā (Jesus), son of Maryam (Mary) ﵇]: But Allāh raised him ['Īsā (Jesus)] up (with his body and soul) to Himself (and he ﵇ is in the heavens). And Allāh is Ever All-Powerful, All-Wise. And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Īsā (Jesus), son of Maryam (Mary), as only a Messenger of Allāh and a human



Bethlehem



An-Nasirah

being] before his ['Īsā (Jesus) ﷺ or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Īsā (Jesus)] will be a witness against them.

(Qur'ân 4: 157-159)

﴿وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ
سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى وَلَآ
أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ
وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ
﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾﴾

And (remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā (Jesus), son of Maryam (Mary)! Did you say to men: 'Worship me and my mother as two gods besides Allāh?' " He will say: "Glorified are You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen). Never did I say to them aught except what You (Allāh) did command me to say: 'Worship Allāh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). If You punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise."

(Qur'ân 5: 116-118)

﴿مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ ۖ
كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ
يُؤْفَكُونَ ﴿٧٥﴾﴾

The Messiah ['Īsā (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a *Siddīqah* [i.e. she believed in the Words of Allāh and His Books (see Verse 66:12)]. They both used to eat food (as any other human being, while Allāh does not eat). Look how We make the *Ayāt* (proofs, evidences, Verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

(Qur'ân 5: 75)

'Īsâ عليه السلام was born in Bethlehem in Palestine. There was the famous date tree in the area as well as the small river mentioned regarding his birth. His roots trace back to An-Nâsirah, in northern Palestine. In fact, it is in An-Nâsirah (Nazareth) that 'Īsâ عليه السلام lived with his chaste and pious mother. Some sources mention that he went on a journey with his mother and Yusuf, the carpenter, to Ain Shams (Helispolis) Egypt. They stayed beside Al-Matriyyah, the Virgin Tree. The family then returned to An-Nâsirah. The Bible then mentions nothing whatsoever about his life from the time he was 12 years old until he reached the age of 30, when it is mentioned that he met Yahya عليه السلام and was baptized in the Jordan River. Some Western thinkers claim that, during the period in which nothing is mentioned about him, he traveled to India, where he came across the teachings of the Buddha.

In 1975, UNESCO distributed texts from the Bible that were uncovered in Naj' Humaadee, in the highlands of Egypt; they were actually discovered in the year 1945. Among those texts is the following passage, which is mentioned here word for word:

"It was another person who drank the bitterness and vinegar, and not I. And it was another (Simon Peter) who carried the cross on his shoulders; and it was yet another who placed a crown of thorns upon his head. Meanwhile, I was above, laughing at their ignorance."

Now the Qur'ân reveals:

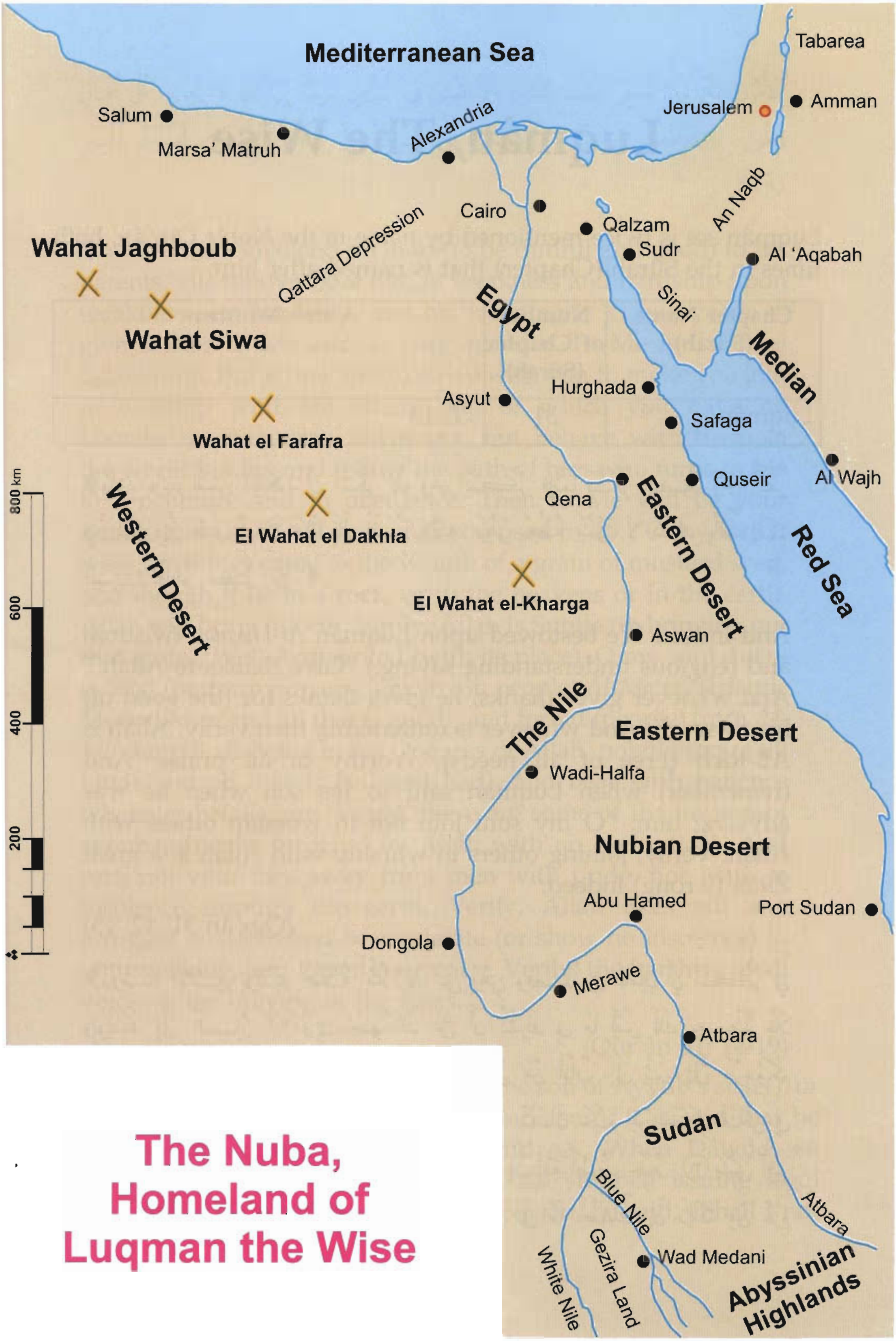
﴿وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ
لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا

﴿١٥٧﴾ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

And because of their saying (in boast), "We killed Messiah 'Īsā (Jesus), son of Maryam (Mary), the Messenger of Allāh," — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Īsā (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not [i.e. 'Īsā (Jesus), son of Maryam (Mary) عليه السلام]: But Allāh raised him ['Īsā (Jesus)] up (with his body and soul) to Himself (and he عليه السلام is in the heavens). And Allāh is Ever All-Powerful, All-Wise.

(Qur'ân 4: 157, 158)

- Al-'Aqâid Al-Wathaniyyah Fid-Diyânah An-Nasrâniyyah: 77
- Qisas Al-Anbiya, by Ibn Kathir: 416
- Qisas Al-Anbiya, by Ath-Tha'labi: 383
- Qisas Al-Anbiya, by At-Tabari: 449
- Qisas Al-Anbiya, by An-Najjâr: 371
- Majallatul-Majallah: Issue # 712, October, 1993
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 494, 665, 666
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 856
- Yanâbi' Al-Masihiyyah: 160



The Nuba, Homeland of Luqman the Wise

Luqmân, The Wise

Luqmân (عليه السلام) is twice mentioned by name in the Noble Qur'ân, both times in the Sûrah (Chapter) that is named after him:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Luqmân	31	12, 13

﴿وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ
فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿١٢﴾ وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ
ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾﴾

And indeed We bestowed upon Luqmān *Al-Hikmah* (wisdom and religious understanding saying:) "Give thanks to Allāh." And whoever gives thanks, he gives thanks for (the good of) his own self. And whoever is unthankful, then verily, Allāh is All-Rich (Free of all needs), Worthy of all praise. And (remember) when Luqmān said to his son when he was advising him: "O my son! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a great *Zūlm* (wrong) indeed.

(Qur'ân 31: 12, 13)

﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى
وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾ وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا
تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾ يَٰبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِى
صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ ۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَٰبُنَىَّ أَقِمِ
ٱلصَّلَوٰةَ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ

ٱلْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ
فَخُورٍ ﴿١٨﴾ وَٱقْصِدْ فِى مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ
﴿١٩﴾

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents. To Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle (in bringing out that grain), Well-Acquainted (with its place). O my son! *Aqim-is-Salāt* (perform prayers), enjoin (on people) *Al-Ma'rūf* (Islamic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allāh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allāh with no exemption). And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allāh likes not any arrogant boaster. And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses."

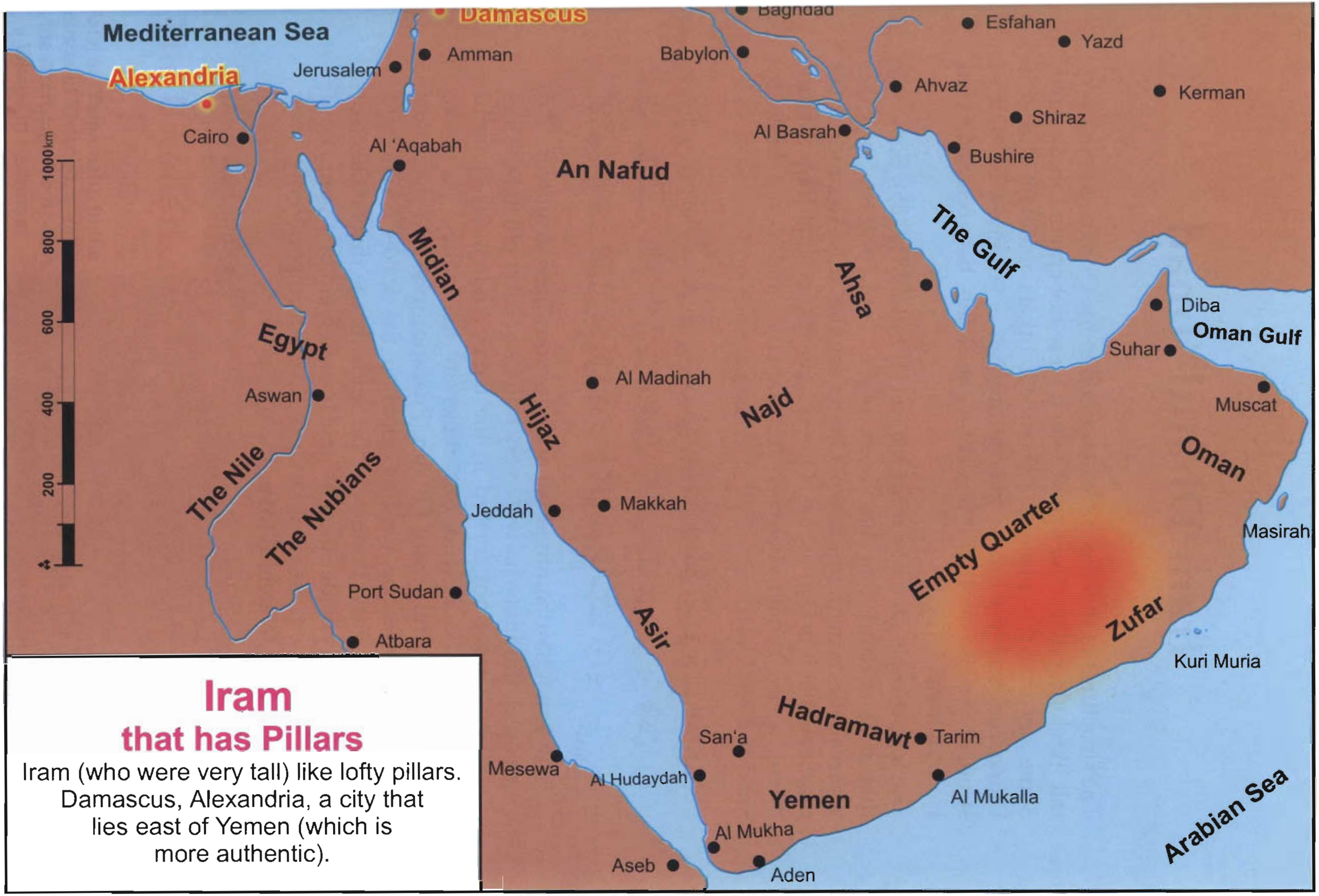
(Qur'ân 31: 14-19)

Luqmân ﵇ is either Ayyûb's nephew (the son of Ayyûb's sister), or Ayyûb's cousin (Ayyûb's mother's, sister's son). It is said that he lived until the time of Prophet Dâwûd ﵇. When Dâwûd ﵇ proclaimed his prophethood, Luqmân ﵇ stopped issuing legal rulings. When he was asked about the reason, he said, "Shall I not

deem sufficient what has been made sufficient for me (i.e., it now became Prophet Dâwûd's duty to issue legal verdicts)?" Luqmân ﷺ is originally from the lands of Nuba, which extend from northern Sudan to southern Egypt.

The following is related from Ibn 'Abbâs ﷺ: He (i.e., Luqmân) was neither a Prophet nor a king. Rather, he was a shepherd who was freed by his owner. That owner once ordered him to slaughter a sheep and to remove from it its two best parts. Luqmân then removed the tongue and the heart. His owner gave him a similar order a few days later, but this time to remove the two foulest parts. Luqmân again removed the tongue and the heart. When his owner asked him about that, he said, "If they remain pure and good, they are the best two body parts; and if they become spoiled and evil, they are the two most foul body parts." Among the many wise sayings that are ascribed to Luqmân ﷺ is the following: "Silence is wisdom, and few are its practitioners."

- Mausu'ah Al-Qarn Al-'Ishrin: 8/380



Iram
that has Pillars

Iram (who were very tall) like lofty pillars. Damascus, Alexandria, a city that lies east of Yemen (which is more authentic).

Iram Dhâtul-'Imâd

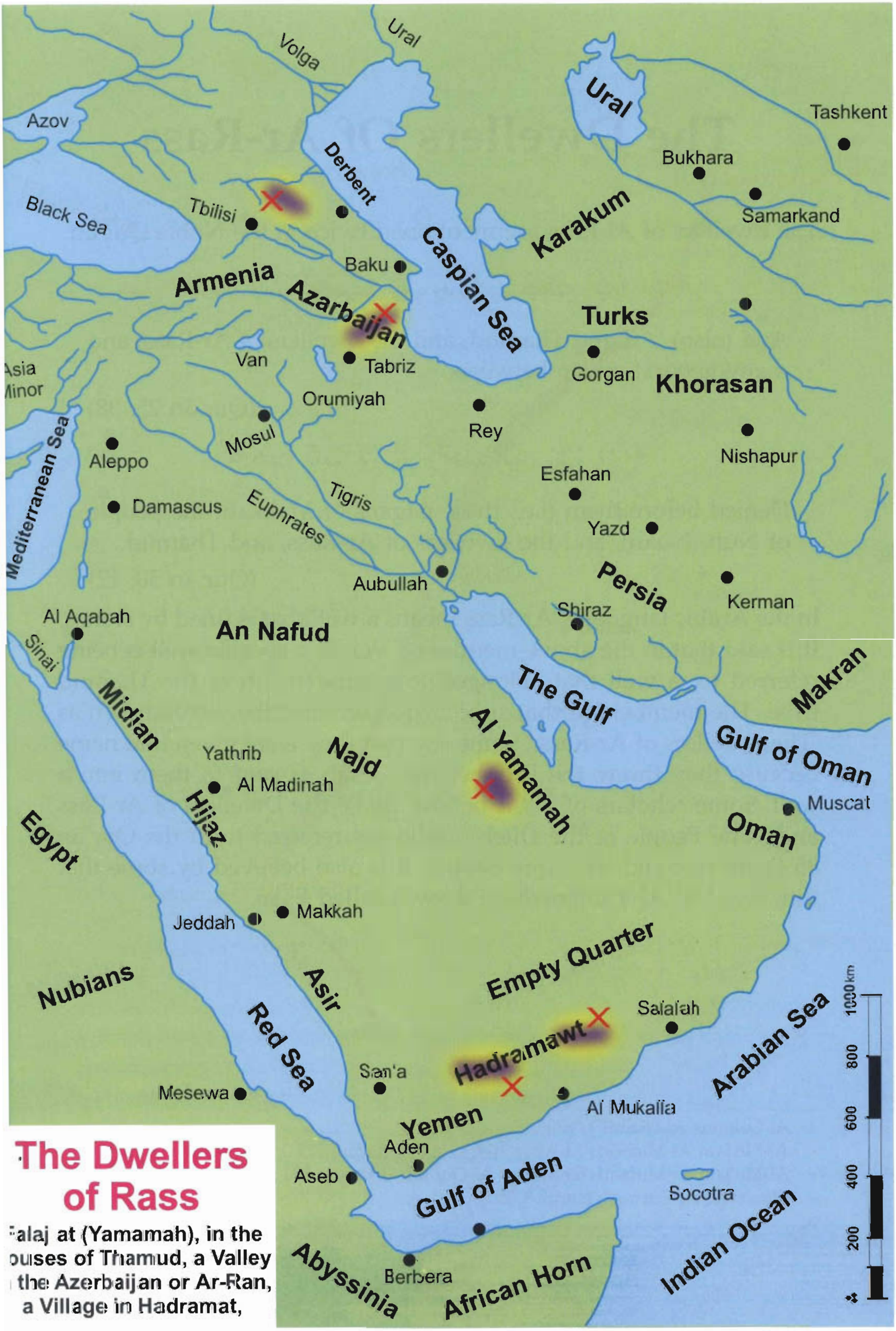
The structures of this place are described in the Qur'ân as being very tall like lofty pillars, the like of which were not created in the land. Some say that this place is Alexandria; others maintain that it is Damascus; and yet others, whose opinion is strongest by dint of stronger proofs, say that it is a city near 'Adan, between San'â and Hadramawt.

The following is an entry from *Mo'jam Al-Buldân* (1/155): Some say that it is a land that has been blotted out, and so its exact whereabouts remain unknown. Others say that it is Alexandria, yet most say that it is Damascus... Others have related that Iram Dhâtul-'Imâd is in Yemen, between Hadramawt and San'a built by Shaddâd bin 'Ād.

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ (٦) إِرَمَ ذَاتِ الْعِمَادِ (٧) الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ (٨) وَثَمُودَ
الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ (٩) وَفِرْعَوْنَ ذِي الْأَوْتَادِ (١٠) الَّذِينَ طَغَوْا فِي الْبِلَادِ (١١) فَأَكْثَرُوا فِيهَا
الْفَسَادَ (١٢) فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ (١٣) إِنَّ رَبَّكَ لَبِالْمِرْصَادِ (١٤)﴾

Saw you (O Muhammad ﷺ) not how your Lord dealt with 'Ād (people) of Iram (who were very tall) like (lofty) pillars, the like of which were not created in the land? And (with) Thamūd (people), who hewed out rocks in the valley (to make dwellings)? And (with) Fir'aun (Pharaoh) who had the stakes (to torture men by binding them to the stakes)? Who did transgress beyond bounds in the lands (in the disobedience of Allāh). And made therein much mischief. So, your Lord poured on them different kinds of severe torment. Verily, your Lord is Ever Watchful (over them).

(Qur'ân 89: 6-14)



The Dwellers of Rass

alaj at (Yamamah), in the
ouses of Thamud, a Valley
the Azerbaijan or Ar-Ran,
a Village in Hadramat,

The Dwellers Of Ar-Rass

The dwellers of Al-Rass are mentioned twice in the Noble Qur'ân:

﴿وَعَادًا وَثَمُودَا۟ وَأَصْحَٰبَ ٱلرَّسِّ وَقُرُونًۢا بَيْنَ ذَٰلِكَ كَثِيرًا ﴿٣٨﴾﴾

And (also) 'Âd and Thamûd, and the dwellers of Ar-Rass, and many generations in between.

(Qur'ân 25: 38)

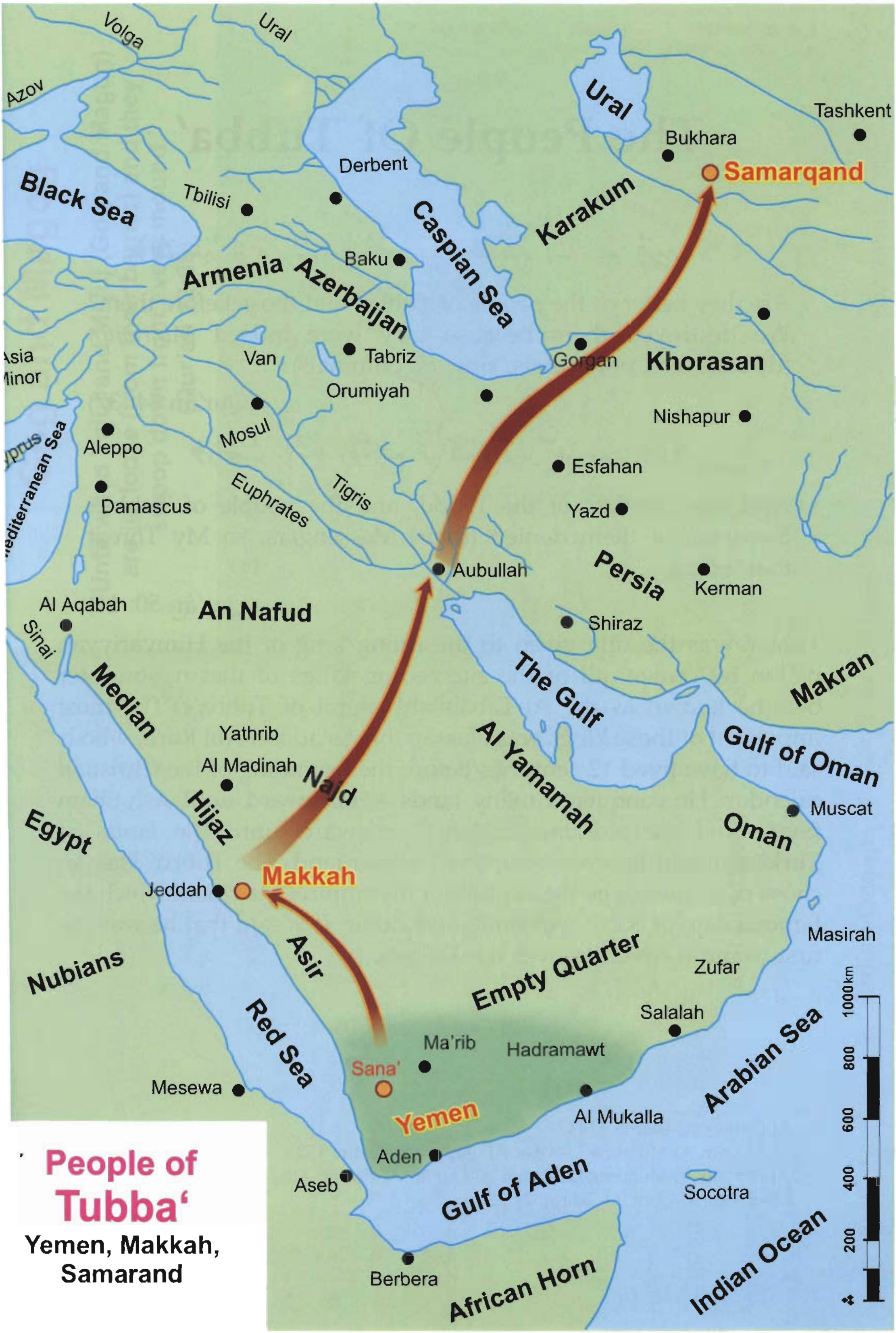
﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَٰبُ ٱلرَّسِّ وَثَمُودُ ﴿١٢﴾﴾

Denied before them (i.e., these pagans of Makkah) the people of Nūh (Noah), and the dwellers of Ar-Rass, and Thamūd.

(Qur'ân 50: 12)

In the Arabic language, Ar-Rass means a well that is lined by stones. It is said that in the above-mentioned Verses a specific well is being referred to, a well that belonged to a subdivision of the Thamûd tribe. The members of that subdivision or sub-tribe were known as 'The Dwellers of Ar-Rass.' Some say that they were given that name because they threw the Prophet that Allâh ﷻ sent to them into a well. Some scholars of *Tafsir* believe that "The Dwellers of Ar-Rass and "The People of the Ditch" (who are referred to in the Qur'ân 85:4) are one and the same people. It is also believed by some that they lived in Al-Yamâmah, in a town called Falaj.

- Al-Qaamus Al-Islami: 1/120
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 312
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 500
- Mausu'ah Al-Qarn Al-'Ishrin: 4/215



People of Tubba'
Yemen, Makkah, Samarand

The People Of Tubba'

﴿أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾﴾

Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed *Mujrimūn* (disbelievers, polytheists, sinners, criminals).

(Qur'ân 44: 37)

﴿وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾﴾

And the dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect.

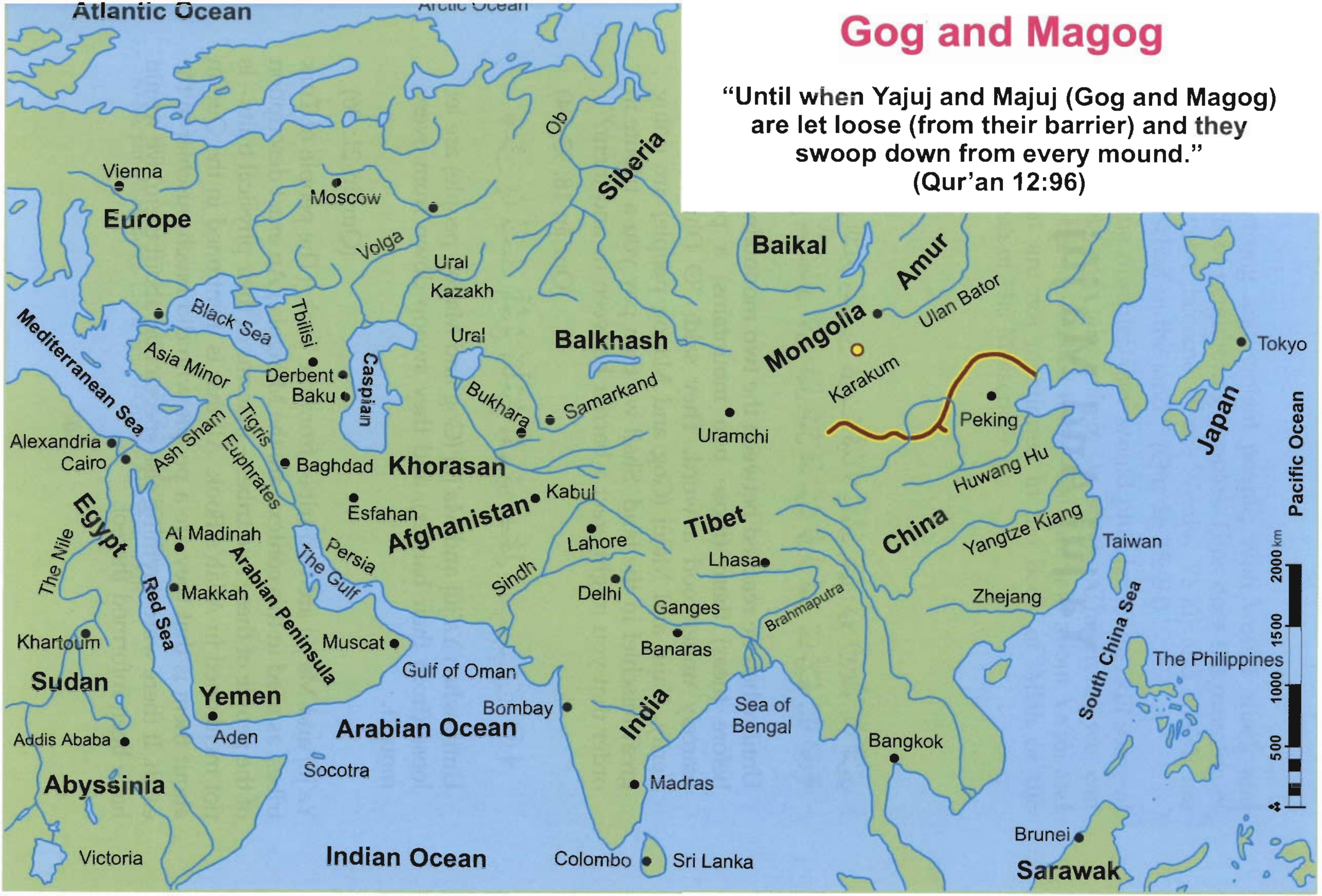
(Qur'ân 50: 14)

Tubba' was the title given to the ruling king of the Himyariyyah nation in Yemen; all of the succeeding kings of that nation later became known as the At-Tabâbi'ah (plural of Tubba'). The most important of those kings was Hassân ibn As'ad ibn Abi Karb, who is said to have lived 12 centuries before the beginning of the Christian calendar. He conquered many lands – northward until Ash-Sham (Syria and surrounding regions), eastward until the lands of Turkistan, and he even conquered Samarqand. The Tubba' Hassân chose two cities to be the capitals of his empire: Ma'rib, in which the famous dam of Sabâ' was built, and Zufâr. It is said that he was the first to put a covering over the Ka'bah.

- Al-Qâmus Al-Islami: 1/437
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 152
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 221
- Mausu'ah Al-Qarn Al-'Ishrin: 2/523

Gog and Magog

"Until when Yajuj and Majuj (Gog and Magog) are let loose (from their barrier) and they swoop down from every mound."
(Qur'an 12:96)



Ya'jûj And Ma'jûj

﴿حَتَّىٰٓ إِذَا بَلَغَ بَيۡنَ ٱلسَّدَّيۡنِ وَجَدَ مِن دُونِهِمَا قَوۡمٗا لَّا يَكَادُونَ يَفۡقَهُونَ قَوۡلٗا ﴿٩٣﴾ قَالُواْ يَٰذَا ٱلۡقَرۡنَيۡنِ
إِنَّ يَأۡجُوجَ وَمَأۡجُوجَ مُفۡسِدُونَ فِي ٱلۡأَرۡضِ فَهَلۡ نَجۡعَلُ لَكَ خَرۡجًا عَلَىٰٓ أَن تَجۡعَلَ بَيۡنَنَا وَبَيۡنَهُمۡ سَدّٗا ﴿٩٤﴾﴾

Until, when he reached between the two mountains, he found before (near) them (those two mountains) a people who scarcely understood a word. They said: "O Dhul-Qarnain! Verily, Yajûj and Majûj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"

(Qur'ân 18: 93, 94)

﴿حَتَّىٰٓ إِذَا فُتِحَتۡ يَأۡجُوجُ وَمَأۡجُوجُ وَهُم مِّن كُلِّ حَدَبٖ يَنسِلُونَ ﴿٩٦﴾﴾

Until, when Ya'jûj and Ma'jûj (Gog and Magog people) are let loose (from their barrier), and they swoop down from every mound.

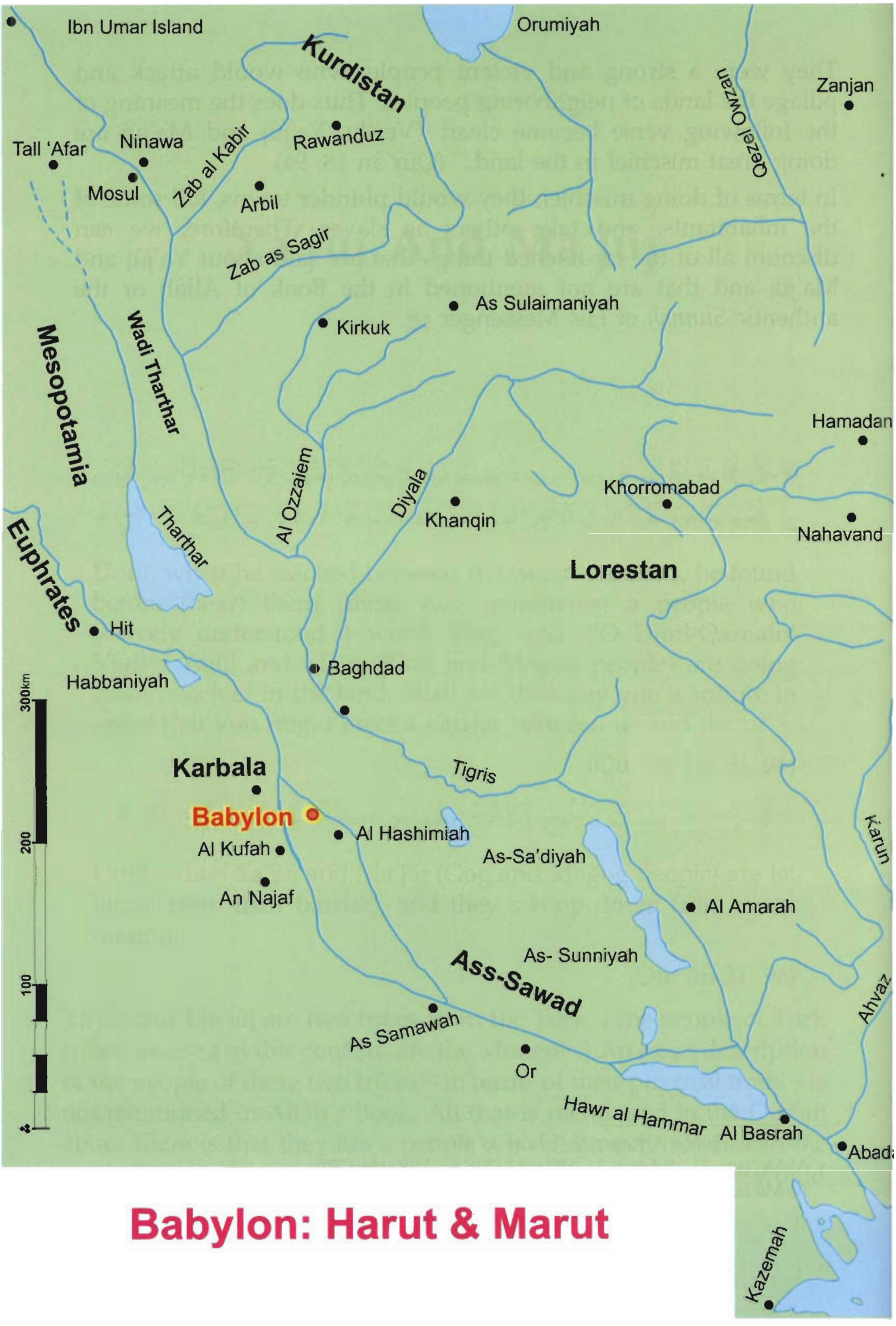
(Qur'ân 21: 96)

Ya'jûj and Ma'jûj are two tribes from the Turk. (The people of Turk tribes, as used in this context, are the Mongols.) An exact description of the people of these two tribes – in terms of their physical traits – is not mentioned in Allâh's Book. All that is mentioned in the Qur'ân about them is that they are a people who did much mischief in the earth. If there were anything else spectacular about them, we would have been informed thereof.

They were a strong and violent people, who would attack and pillage the lands of neighboring peoples. Thus does the meaning of the following verse become clear: "Verily, Ya'jûj and Ma'jûj are doing great mischief in the land." (Qur'ân 18: 94)

In terms of doing mischief, they would plunder towns, kill some of the inhabitants, and take others as slaves. Therefore, we can discount all of the far-fetched things that are said about Ya'jûj and Ma'jûj and that are not mentioned in the Book of Allâh or the authentic *Sunnah* of His Messenger ﷺ.

- Dâiratul Ma'ârif Al-Qarn Al-'Ishrin: 1/ 68
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 770
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 1326



Babylon: Harut & Marut

Hârût and Mârût In Babylon

﴿وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ
هَٰرُوتَ وَمَٰرُوتَ﴾

....but the *Shayāṭīn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût...

(Qur'ân 2: 102)

When magic became a widespread practice among the Jews, Allâh ﷻ sent two angels Hârût and Mârût - to the kingdom of Babylon, which was situated between two rivers: The Tigris and the Euphrates. Allâh ﷻ sent these angels as a trial and test for the people:

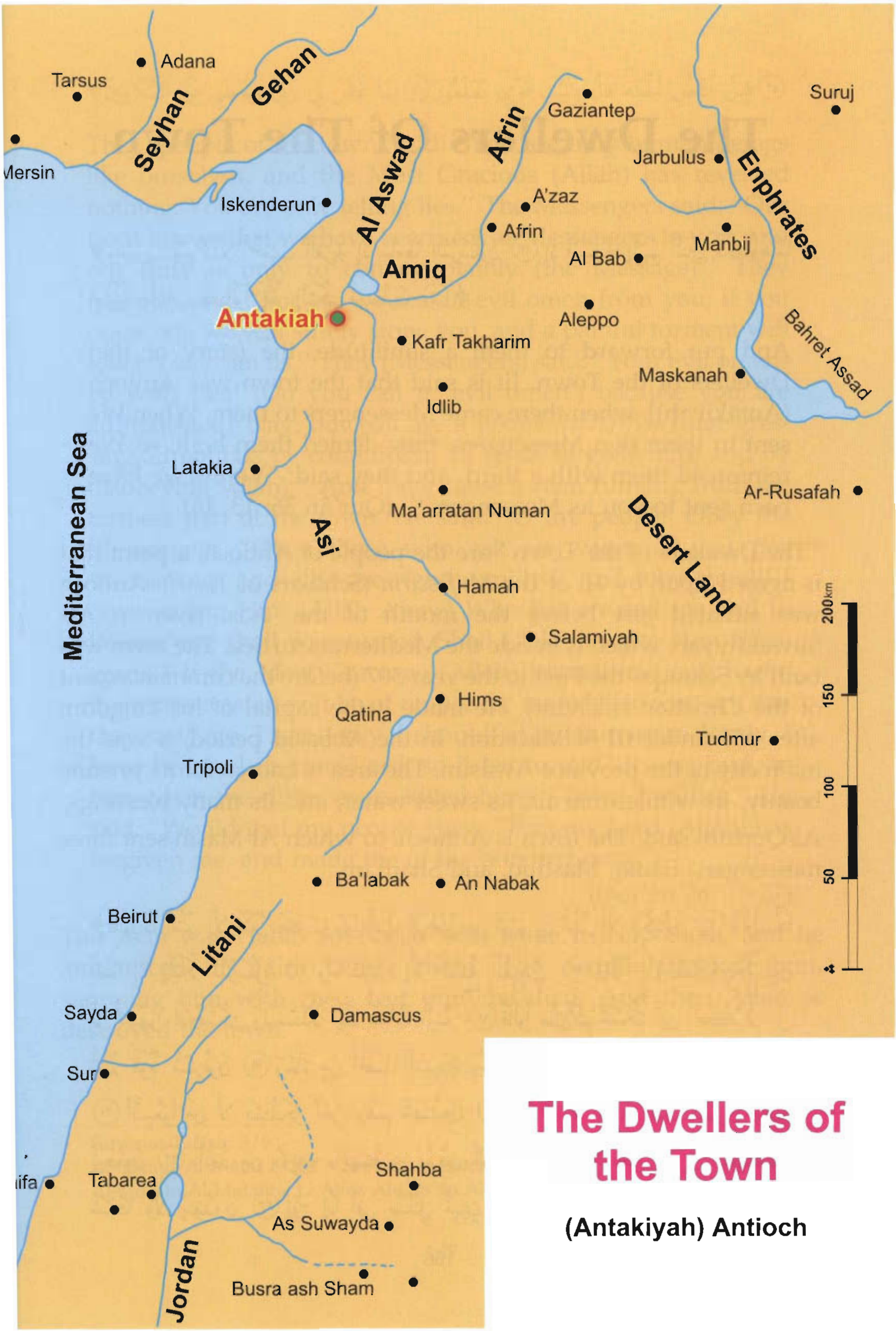
But neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." (Qur'ân 2: 102)

And so the two angels would not teach anyone magic until they first advised them, telling them, in so many words: 'What we are describing to you is a test and trial from Allâh, so do not use it for evil, and do not disbelieve because of it. Whoever learns it to prevent himself from harming others, is saved. And whoever learns it to harm others, goes astray and becomes destroyed.'

At the time, magic was practiced on a widespread scale. Perhaps one of the reasons why the angels came to teach magic was so that

people could gain an appreciation of the difference between magic and bona fide miracles; and so that they could identify lying magicians who falsely claimed to be Prophets.

- At-Tafsir Al-Munir: 1/244
- Safwatut-Tafâsir: 1/83
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 736
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 1274



The Dwellers of the Town

(Antakiyah) Antioch

The Dwellers Of The Town

﴿وَٱضۡرِبۡ لَهُم مَّثَلًا أَصۡحَٰبَ ٱلۡقَرۡيَةِ إِذۡ جَآءَهَا ٱلۡمُرۡسَلُونَ ﴿١٣﴾ إِذۡ أَرۡسَلۡنَآ إِلَيۡهِمُ ٱثۡنَيۡنِ فَكَذَّبُوهُمَا
فَعَزَّزۡنَا بِثَالِثٖ فَقَالُوٓاْ إِنَّآ إِلَيۡكُم مُّرۡسَلُونَ ﴿١٤﴾﴾

> And put forward to them a similitude; the (story of the) Dwellers of the Town, [it is said that the town was Antioch (Antākiyah)], when there came Messengers to them. When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers." (Qur'ân 36: 13, 14)

"The Dwellers of the Town" are the people of Antioch, a point that is agreed upon by all of the *Mufassirin* (Scholars of *Tafsir*). Antioch was situated just before the mouth of the 'Aasi river in As-Suwaidiyyah, which is beside the Mediterranean Sea. The town was built by Selauqas the First in the year 307 (before the commencement of the Christian calendar). He made it the capital of his kingdom after Alexander III of Macedon. In the Abbasid period, it was the main city of the province Awâsim. The area is known for its pristine beauty, its wholesome air, its sweet water, and its many blessings.

Al-Qurtubi said: The town is Antioch, to which Al-Masih sent three messengers: Sâdiq, Masduq, and Sham'un.

﴿قَالُواْ مَآ أَنتُمۡ إِلَّا بَشَرٞ مِّثۡلُنَا وَمَآ أَنزَلَ ٱلرَّحۡمَٰنُ مِن شَيۡءٍ إِنۡ أَنتُمۡ إِلَّا تَكۡذِبُونَ ﴿١٥﴾ قَالُواْ رَبُّنَا
يَعۡلَمُ إِنَّآ إِلَيۡكُمۡ لَمُرۡسَلُونَ ﴿١٦﴾ وَمَا عَلَيۡنَآ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ﴿١٧﴾ قَالُوٓاْ إِنَّا تَطَيَّرۡنَا بِكُمۡۖ لَئِن
لَّمۡ تَنتَهُواْ لَنَرۡجُمَنَّكُمۡ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٞ ﴿١٨﴾ قَالُواْ طَٰٓئِرُكُم مَّعَكُمۡۚ أَئِن ذُكِّرۡتُمۚ بَلۡ
أَنتُمۡ قَوۡمٞ مُّسۡرِفُونَ ﴿١٩﴾ وَجَآءَ مِنۡ أَقۡصَا ٱلۡمَدِينَةِ رَجُلٞ يَسۡعَىٰ قَالَ يَٰقَوۡمِ ٱتَّبِعُواْ ٱلۡمُرۡسَلِينَ
﴿٢٠﴾ ٱتَّبِعُواْ مَن لَّا يَسۡـَٔلُكُمۡ أَجۡرٗا وَهُم مُّهۡتَدُونَ ﴿٢١﴾ وَمَا لِيَ لَآ أَعۡبُدُ ٱلَّذِي فَطَرَنِي وَإِلَيۡهِ
تُرۡجَعُونَ ﴿٢٢﴾ ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدۡنِ ٱلرَّحۡمَٰنُ بِضُرّٖ لَّا تُغۡنِ عَنِّي شَفَٰعَتُهُمۡ
شَيۡـٔٗا وَلَا يُنقِذُونِ ﴿٢٣﴾ إِنِّيٓ إِذٗا لَّفِي ضَلَٰلٖ مُّبِينٍ ﴿٢٤﴾ إِنِّيٓ ءَامَنتُ بِرَبِّكُمۡ فَٱسۡمَعُونِ

﴿٢٥﴾ قِيلَ ٱدْخُلِ ٱلْجَنَّةَ قَالَ يَٰلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ ٱلْمُكْرَمِينَ﴾

They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allāh) has revealed nothing. You are only telling lies." The Messengers said: "Our Lord knows that we have been sent as Messengers to you, and our duty is only to convey plainly (the Message)." They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." They (Messengers) said: "Your evil omens be with you! (Do you call it 'evil omen') because you are admonished? Nay, but you are a people *Musrifūn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allāh)." And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. "Obey those who ask no wages of you (for themselves), and who are rightly guided. And why should I not worship Him (Allāh Alone) Who has created me and to Whom you shall be returned. Shall I take besides Him *ālihah* (gods)? If the Most Gracious (Allāh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me. Then verily, I should be in plain error. Verily, I have believed in your Lord, so listen to me!" It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew "That my Lord (Allāh) has forgiven me, and made me of the honored ones!"

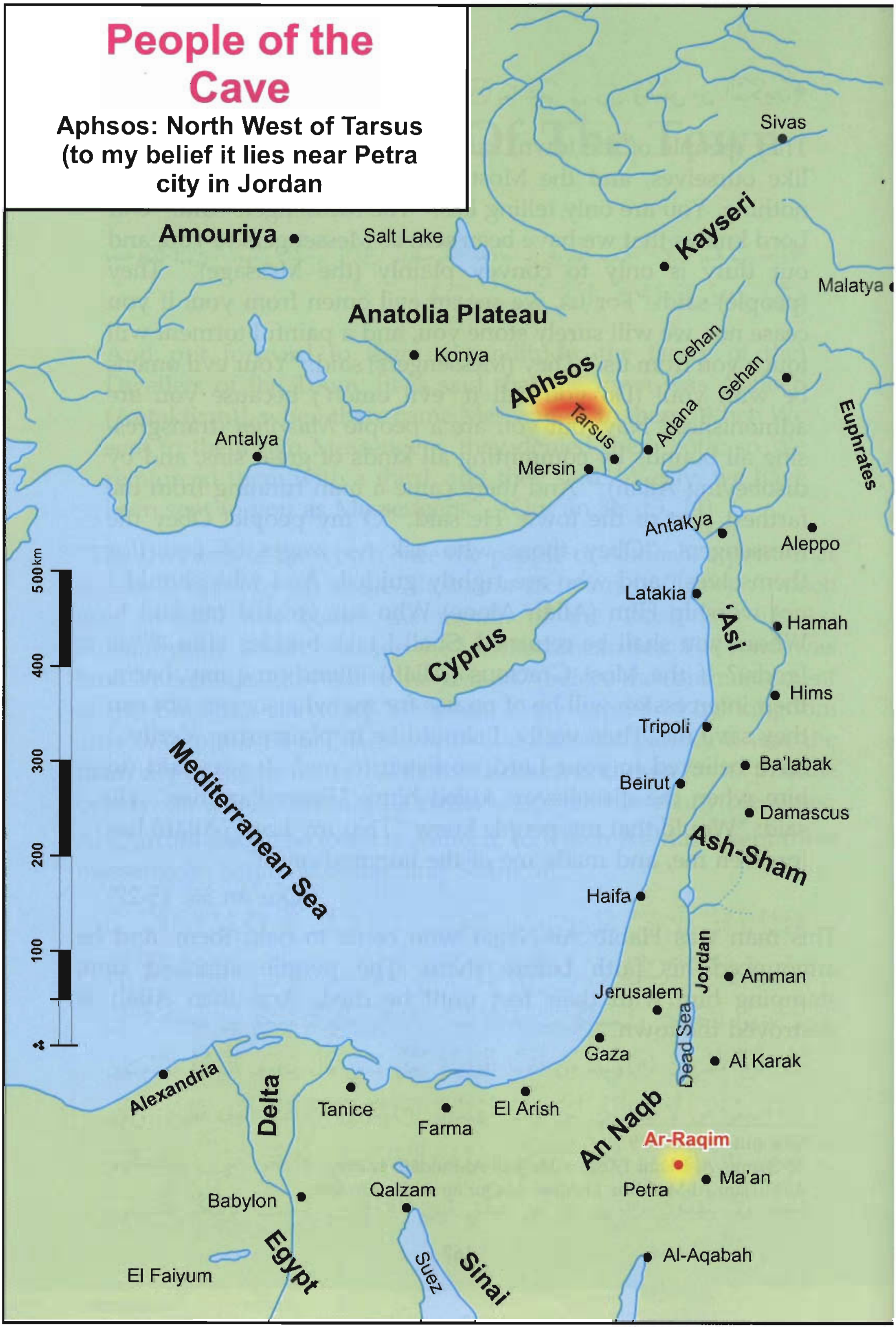
(Qur'ân 36: 15-27)

This man was Habib An-Najjâr who came to help them, and he announced his faith before them. The people attacked him, stamping him with their feet until he died. And then Allâh ﷻ destroyed the town.

- Safwatut-Tafâsir: 3/9
- Al-Qâmus Al-Islâmi 1/202 - Mo'jam Al-Buldân: 1/266
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 459

People of the Cave

Aphsos: North West of Tarsus (to my belief it lies near Petra city in Jordan



The People Of The Cave

۞أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى ٱلْفِتْيَةُ
إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾ فَضَرَبْنَا عَلَىٰٓ
ءَاذَانِهِمْ فِى ٱلْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَىُّ ٱلْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوٓا۟
أَمَدًا ﴿١٢﴾ نَّحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِٱلْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى
﴿١٣﴾ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا۟ فَقَالُوا۟ رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَن نَّدْعُوَا۟ مِن دُونِهِۦٓ
إِلَٰهًا ۖ لَّقَدْ قُلْنَآ إِذًا شَطَطًا ﴿١٤﴾ هَٰٓؤُلَآءِ قَوْمُنَا ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً ۖ لَّوْلَا يَأْتُونَ
عَلَيْهِم بِسُلْطَٰنٍۭ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ﴿١٥﴾ وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا
يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم
مِّرْفَقًا ﴿١٦﴾ ۞ وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت
تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ وَهُمْ فِى فَجْوَةٍ مِّنْهُ ۚ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ ۗ مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ
وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ
ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ ۖ وَكَلْبُهُم بَٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ ۚ لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ
فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾ وَكَذَٰلِكَ بَعَثْنَٰهُمْ لِيَتَسَآءَلُوا۟ بَيْنَهُمْ ۚ قَالَ قَآئِلٌ مِّنْهُمْ
كَمْ لَبِثْتُمْ ۖ قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا۟ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَٱبْعَثُوٓا۟
أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ
وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِن يَظْهَرُوا۟ عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ
يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَن تُفْلِحُوٓا۟ إِذًا أَبَدًا ﴿٢٠﴾ وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوٓا۟ أَنَّ
وَعْدَ ٱللَّهِ حَقٌّ وَأَنَّ ٱلسَّاعَةَ لَا رَيْبَ فِيهَآ إِذْ يَتَنَٰزَعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُوا۟ ٱبْنُوا۟ عَلَيْهِم
بُنْيَٰنًا ۖ رَّبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ ٱلَّذِينَ غَلَبُوا۟ عَلَىٰٓ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا
﴿٢١﴾ سَيَقُولُونَ ثَلَٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًۢا بِٱلْغَيْبِ ۖ
وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُل رَّبِّىٓ أَعْلَمُ بِعِدَّتِهِم مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ

﴿فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا ﴿٢٢﴾﴾

Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs? (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!" Therefore, We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried. We narrate to you (O Muhammad ﷺ) their story with truth: Truly, they were young men who believed in their Lord (Allāh), and We increased them in guidance. And We made their hearts firm and strong (with the light of faith in Allāh and bestowed upon them patience to bear the separation of their kith and kin and dwellings) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilāh* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief. These our people have taken for worship *ālihah* (gods) other than Him (Allāh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allāh." (The young men said to one another:) "And when you withdraw from them, and that which they worship, except Allāh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling)." And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the *Ayāt* (proofs, evidences, signs) of Allāh. He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no *Walī* (guiding friend) to lead him (to the Right Path). And you would have thought them awake, whereas they were asleep. And We turned them on

their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them. Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you. For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful." And thus We made their case known (to the people), that they might know that the Promise of Allāh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said (most probably the disbelievers): "We verily, shall build a place of worship over them." (Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, and the dog being the eighth. Say (O Muhammad ﷺ): "My Lord knows best their number; none knows them but a few." So, debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture — Jews and Christians) about (the affair of) the people of the Cave.

(Qur'ân 18: 9-22)

"The People of the Cave" are given that name because of the story of how they fled from evil and took refuge in a spacious mountain cave. *Ar-Raqim* (the Inscription) in the above-mentioned Verses

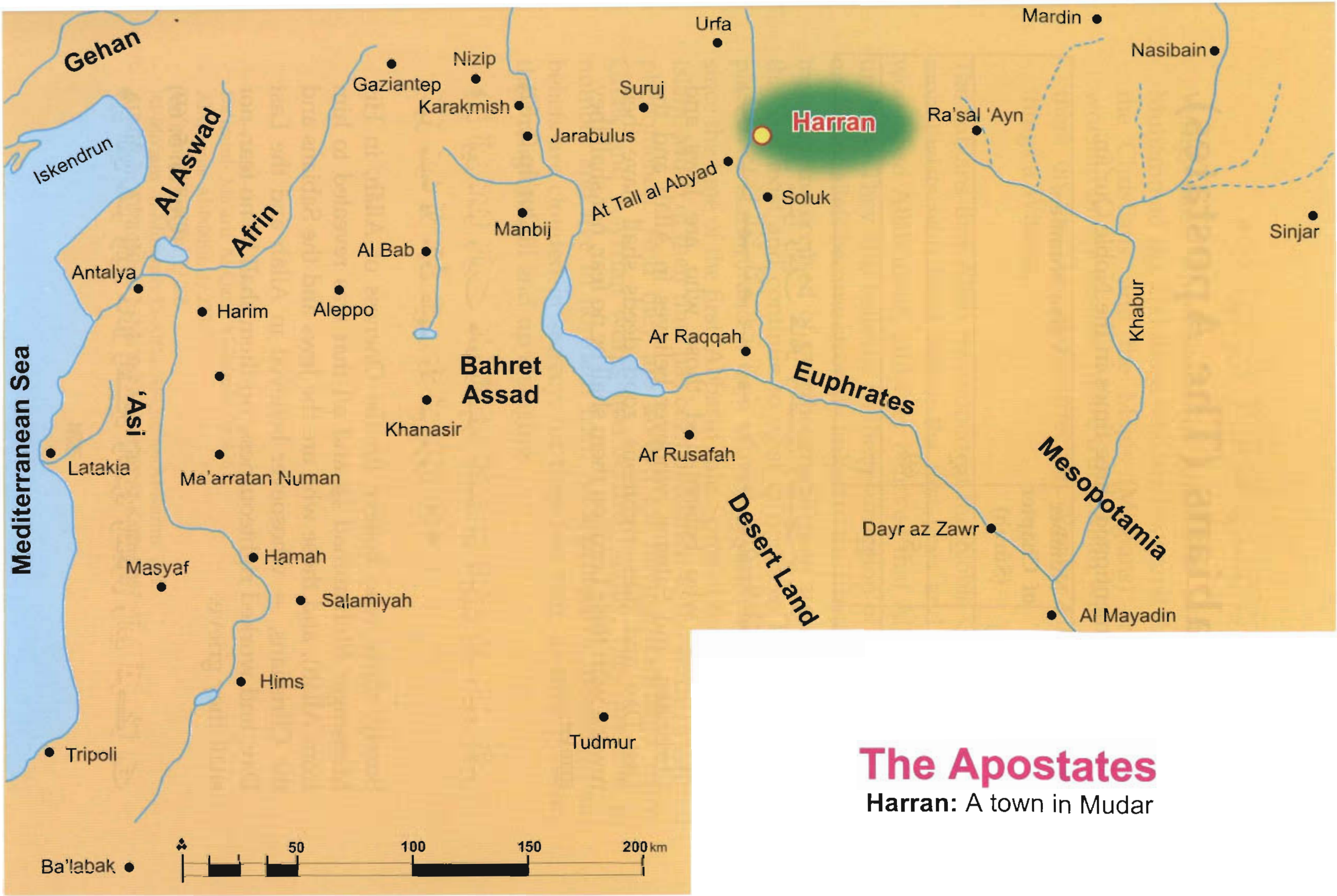
refers, according to the most broadly accepted view, to a tablet on which was written the names of the People of the Cave.

During that time, a polytheist king by the name of Diqyanus was ruler of Rome; and Tarasus was the name of a city that was a part of his realm. It was a rule with him to kill every single believer. When a group of youths saw the evil that was happening around them, they became very sad and fled from the king and his tyranny. Along with a shepherd and his dog, they took refuge in a cave, near Tarasus. Allâh then caused them to fall into a state of deep slumber. Without them realizing it, they continued to sleep for 300 sun years, which is equivalent to 309 moon years.

When Allâh ﷻ then caused them to wake up, they thought that they had been there for only a day or part of a day. They sent one among them to go out and buy food for them. When he went out and saw that everything had changed, he thought that he had lost his way. When he came across people, they were amazed at the kind of money he had with him. Everyone then discovered what had really happened. Allâh ﷻ then caused the People of the Cave to die in their cave. The people (most probably the disbelievers) then said:

> "We verily shall build a place of worship over them." (Qur'ân 18: 21)

- At-Tafsir Al-Munir: 15/207
- Dâ'iratul- Ma'ârif Al-Qarn Al-'Ishrin: 8/220
- Safwatut-Tafâsir: 2/183



The Apostates

Harran: A town in Mudar

The Sabians (The Apostates)

The Sabians are mentioned three times in the Noble Qur'ân:

Chapter Name (Sûrah)	Number of Chapter (Sûrah)	Verse Numbers
Al-Baqarah	2	62
Al-Mâ'idah	5	69
Al-Hajj	22	17

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾﴾

Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allāh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

(Qur'ân 2: 62)

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾﴾

Surely, those who believe (in the Oneness of Allāh, in His Messenger Muhammad ﷺ and all that was revealed to him from Allāh), and those who are the Jews and the Sabians and the Christians, — whosoever believed in Allāh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.

(Qur'ân 5: 69)

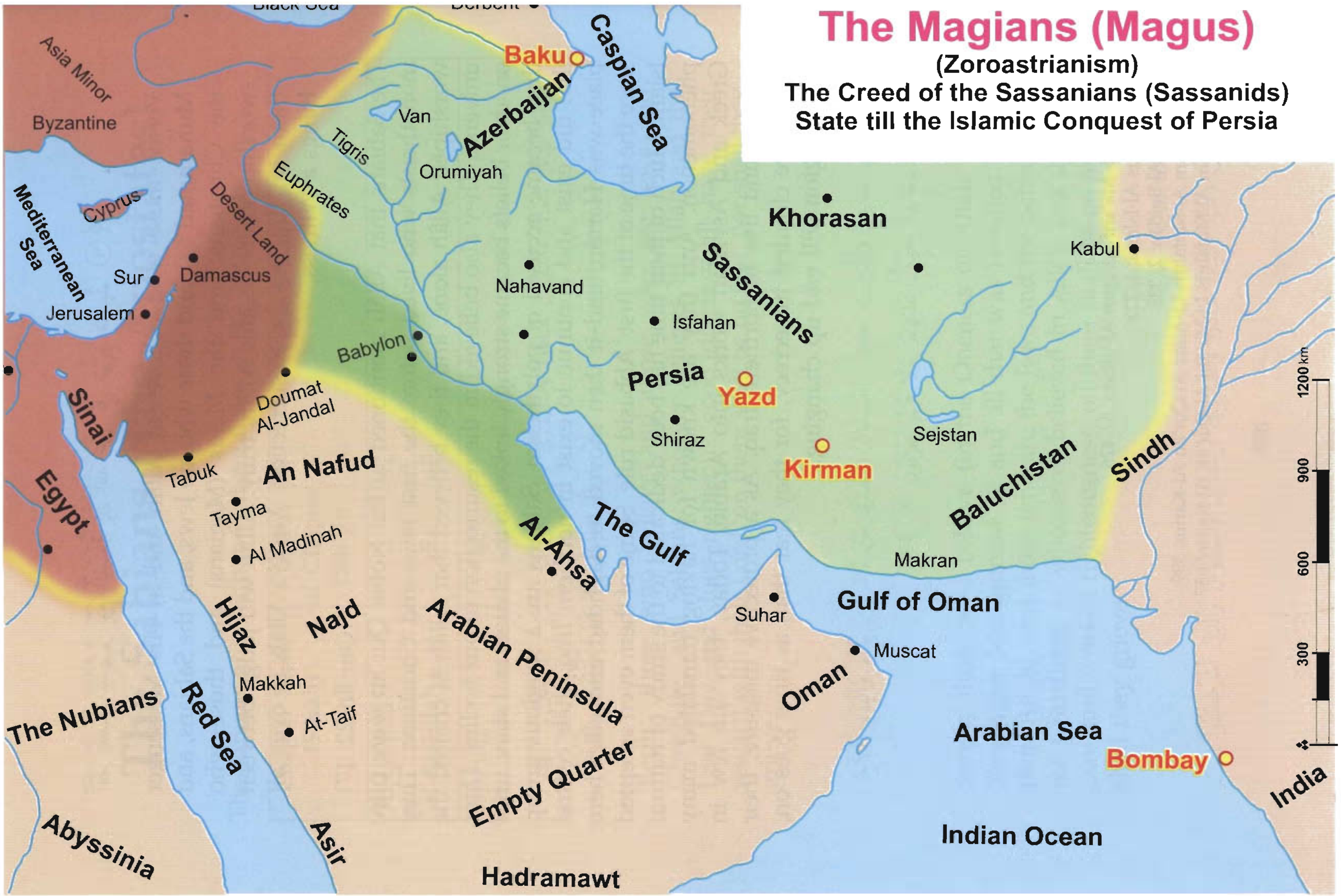
﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـِٔينَ وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ

ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

> Verily, those who believe (in Allāh and in His Messenger Muhammad ﷺ), and those who are Jews, and the Sabians, and the Christians, and the Majūs (Magians) and those who worship others besides Allāh; truly, Allāh will judge between them on the Day of Resurrection. Verily, Allāh is over all things a Witness.
>
> (Qur'ân 22: 17)

The Sabians that Allâh mentioned in the Noble Qur'ân were pure monotheists who lived before the first Jews and Christians. They worshiped Allâh alone, and they believed that Allâh ﷻ created the universe. They also believed in the resurrection of our bodies. Later on, their beliefs became strongly linked to the planets and stars, until they became accused of polytheism. Sabians are a religious group that did exist and continue to exist in northern Iraq; their central place was Harrân, and it then moved to Baghdad and elsewhere since the time of the first 'Abbasid rule. Some of them even accepted Islam. Much of their time has been dedicated to the study of natural phenomenon. And they are known for having translated many Greek and Asyrrian works into Arabic. Today, they are few in number and live in northern Iraq. As a protective measure, their beliefs are clouded in secrecy, for they fear that, as time goes on, their religion will end up changing.

- Dâ'iratul- Ma'arif Al-Qarn Al-'Ishrin: 5/ 426
- Al-Qâmus Al-Islami: 4/223
- Mo'jam Al-Buldân: 2/235
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 399
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 657


The Magians (Magus)
(Zoroastrianism)
The Creed of the Sassanians (Sassanids)
State till the Islamic Conquest of Persia
Asia Minor
Byzantine
Mediterranean Sea
Cyprus
Sur
Damascus
Jerusalem
Desert Land
Euphrates
Tigris
Van
Orumiyah
Azerbaijan
Baku
Caspian Sea
Khorasan
Sassanians
Kabul
Nahavand
Isfahan
Babylon
Persia
Yazd
Shiraz
Kirman
Sejstan
Baluchistan
Sindh
Sinai
Doumat Al-Jandal
Egypt
Tabuk
An Nafud
Tayma
Al Madinah
Al-Ahsa
The Gulf
Makran
Gulf of Oman
Suhar
Muscat
Hijaz
Najd
Arabian Peninsula
Oman
Makkah
At-Taif
The Nubians
Red Sea
Arabian Sea
Bombay
Empty Quarter
Abyssinia
Asir
Hadramawt
Indian Ocean
India
300
600
900
1200 km



A Fire Temple near Baku (Azerbaijan)

The Magians (Magus)

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّـٰبِـِٔينَ وَٱلنَّصَـٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ﴾

Verily, those who believe (in Allāh and in His Messenger Muhammad ﷺ), and those who are Jews, and the Sabians, and the Christians, and the Majūs (Magians) and those who worship others besides Allāh; truly, Allāh will judge between them on the Day of Resurrection. Verily, Allāh is over all things a Witness.

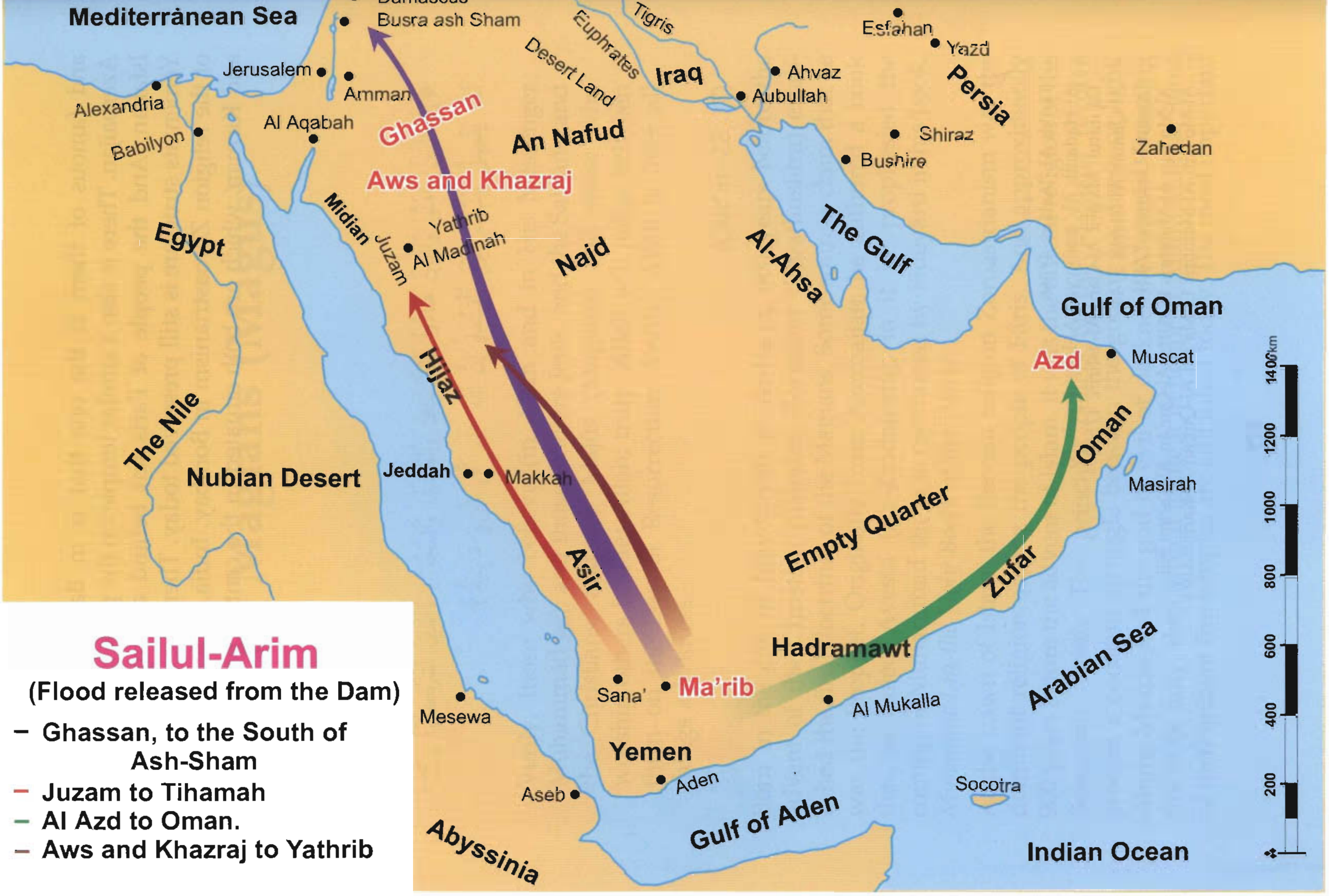
(Qur'ân 22: 17)

Born in the city of Maydiyyah in Ar-Ra'yi, 600 years before the advent of the Christian calendar, Zoroaster (Zarathushtra) established the final doctrines of the Magians. Some sources claim that he was the Prophet. Originally from Azerbaijan, he authored a book that he called Avesta (Az-Zindafastâ); in it he prophesied the coming of Muhammad ﷺ, as is mentioned by Fideyârti in his book, *Muhammad in the Holy Books of the World*.

At the dawn of Islam, the Persian religion Zoroastrianism was the dominant religion among the people of Fâris. And approximately 900 years before the advent of Islam, it was the official religion of the Sassanian nation. The principal beliefs of the Magians revolve around a constant struggle between the god of goodness or light, Ahura Mazda and the god of evil or darkness, Ahriman. Deeming fire to be holy, they would ignite it in honor of Ahura Mazda. Some of their ancient fire temples are still intact today. The most important

and famous of them is the one that is in Baku, the capital of Azerbaijan. There is also a similar temple on the peak of a hill beside Isfahan. And the people of Faris left behind a temple of fire in Yemen; its structure is still preserved today. There are still remnants of the religion Zoroastrianism in Bombay, India, as well as in Yazd and Kirman, which are both situated in the central part of Iran.

- Târikh AL-'Aalam: 4/366
- Al-Hadarah Al-'Arabiyyah Al-Islamiyyah: 68
- Dâ'iratul- Ma'arif Al-Qarn Al-'Ishrin: 4/550
- Al-Qamus Al-Islami: 3/44
- Qissatul-Hadârah: 2/424
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 661
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 1071


Mediterranean Sea
Busra ash Sham
Jerusalem
Amman
Alexandria
Babilyon
Al Aqabah
Ghassan
Aws and Khazraj
An Nafud
Desert Land
Euphrates
Tigris
Iraq
Ahvaz
Aubullah
Esfahan
Yazd
Persia
Shiraz
Bushire
Zahedan
Egypt
Midian
Juzam
Yathrib
Al Madinah
Najd
Al-Ahsa
The Gulf
Gulf of Oman
Muscat
Azd
Hijaz
The Nile
Nubian Desert
Jeddah
Makkah
Oman
Masirah
Empty Quarter
Asir
Zufar
Hadramawt
Arabian Sea
Mesewa
Sana'
Ma'rib
Al Mukalla
Yemen
Aden
Socotra
Aseb
Gulf of Aden
Abyssinia
Indian Ocean
200
400
600
800
1000
1200
1400
km
Sailul-Arim
(Flood released from the Dam)
– Ghassan, to the South of Ash-Sham
– Juzam to Tihamah
– Al Azd to Oman.
– Aws and Khazraj to Yathrib

Sailul-'Arim

﴿لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ كُلُوا مِن رِّزْقِ رَبِّكُمْ
وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُم
بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَٰلِكَ جَزَيْنَاهُم بِمَا
كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ ﴿١٧﴾﴾

Indeed there was for Saba (Sheba) a sign in their dwelling place — two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord! But they turned away (from the obedience of Allāh), so We sent against them *Sailul-'Arim* (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote trees. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers).

(Qur'ân 34: 15-17)

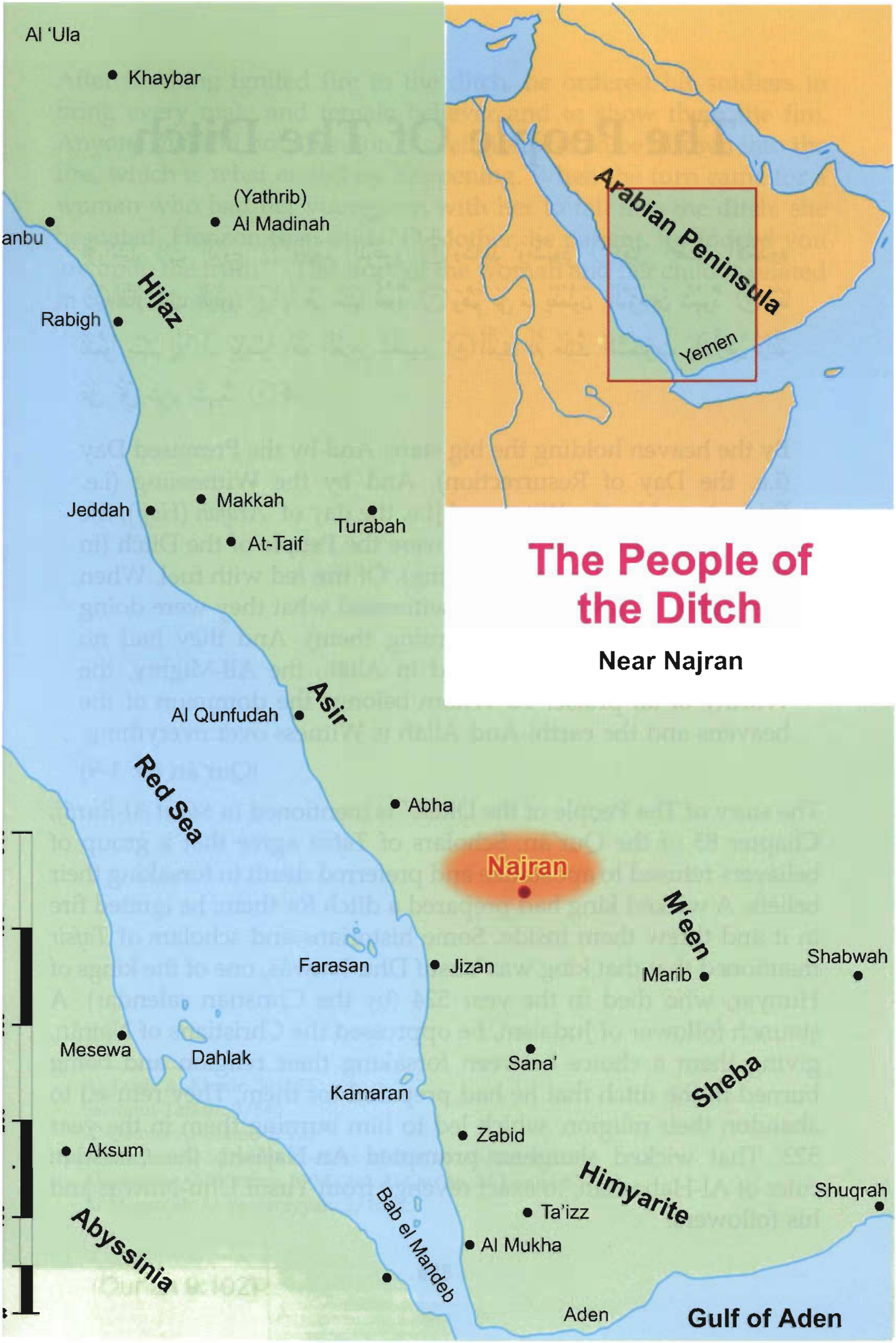
Having a deep and ancient history, Saba is a nation that was established in Yemen (from the years 950-115 before the beginning of the Christian calendar). The capital city was Ma'rib. Later on, it was The Al-Himyariyyun - who themselves were from the Sabaiyyin - who ruled that nation. And it was the nation of Al-Himyariyyah that involved itself in a struggle first with Al-Habashah and then with the people of Faris, until it was finally wiped out.

The city of Saba is also known by the name Ma'rib, which linguistically means 'plentiful water.' The waters of floods would gather in an adjacent valley, which is where the famous dam was built. It is from there that the inhabitants of Saba would draw water

to drink and to irrigate their gardens.

The famous flood that is referred to in the above-mentioned Verse (Sailul-'Arim) is what occurred after the collapse of the dam of Ma'rib. This all took place approximately 400 years before the advent of Islam. And it is said that Al-'Arim is the name of the valley over which the dam was built.

- Dâ'iratul- Ma'arif Al-Qarn Al-'Ishrin: 6/390
- Al-Qâmus Al-Islami: 3/221, 610
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 374
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 612


The People of the Ditch
Near Najran
Arabian Peninsula
Yemen
Al 'Ula
Khaybar
(Yathrib)
Al Madinah
anbu
Hijaz
Rabigh
Jeddah
Makkah
Turabah
At-Taif
Asir
Al Qunfudah
Red Sea
Abha
Najran
M'een
Farasan
Jizan
Marib
Shabwah
Mesewa
Dahlak
Sana'
Sheba
Kamaran
Zabid
Aksum
Himyarite
Shuqrah
Abyssinia
Bab el Mandeb
Ta'izz
Al Mukha
Aden
Gulf of Aden

The People Of The Ditch

﴿وَٱلسَّمَآءِ ذَاتِ ٱلۡبُرُوجِ ١ وَٱلۡيَوۡمِ ٱلۡمَوۡعُودِ ٢ وَشَاهِدٖ وَمَشۡهُودٖ ٣ قُتِلَ أَصۡحَٰبُ ٱلۡأُخۡدُودِ
٤ ٱلنَّارِ ذَاتِ ٱلۡوَقُودِ ٥ إِذۡ هُمۡ عَلَيۡهَا قُعُودٞ ٦ وَهُمۡ عَلَىٰ مَا يَفۡعَلُونَ بِٱلۡمُؤۡمِنِينَ شُهُودٞ ٧ وَمَا
نَقَمُواْ مِنۡهُمۡ إِلَّآ أَن يُؤۡمِنُواْ بِٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ ٨ ٱلَّذِي لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَٱللَّهُ
عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ ٩﴾

By the heaven holding the big stars. And by the Promised Day (i.e. the Day of Resurrection). And by the Witnessing (i.e. Friday), and by the Witnessed [i.e. the day of *'Arafah* (*Hajj*), the ninth of Dhul-Hijjah]; Cursed were the People of the Ditch (in the story of the Boy and the King). Of fire fed with fuel, When they sat by it (fire), And they witnessed what they were doing against the believers (i.e., burning them). And they had no fault except that they believed in Allāh, the All-Mighty, the Worthy of all praise! To Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything.

(Qur'ân 85: 1-9)

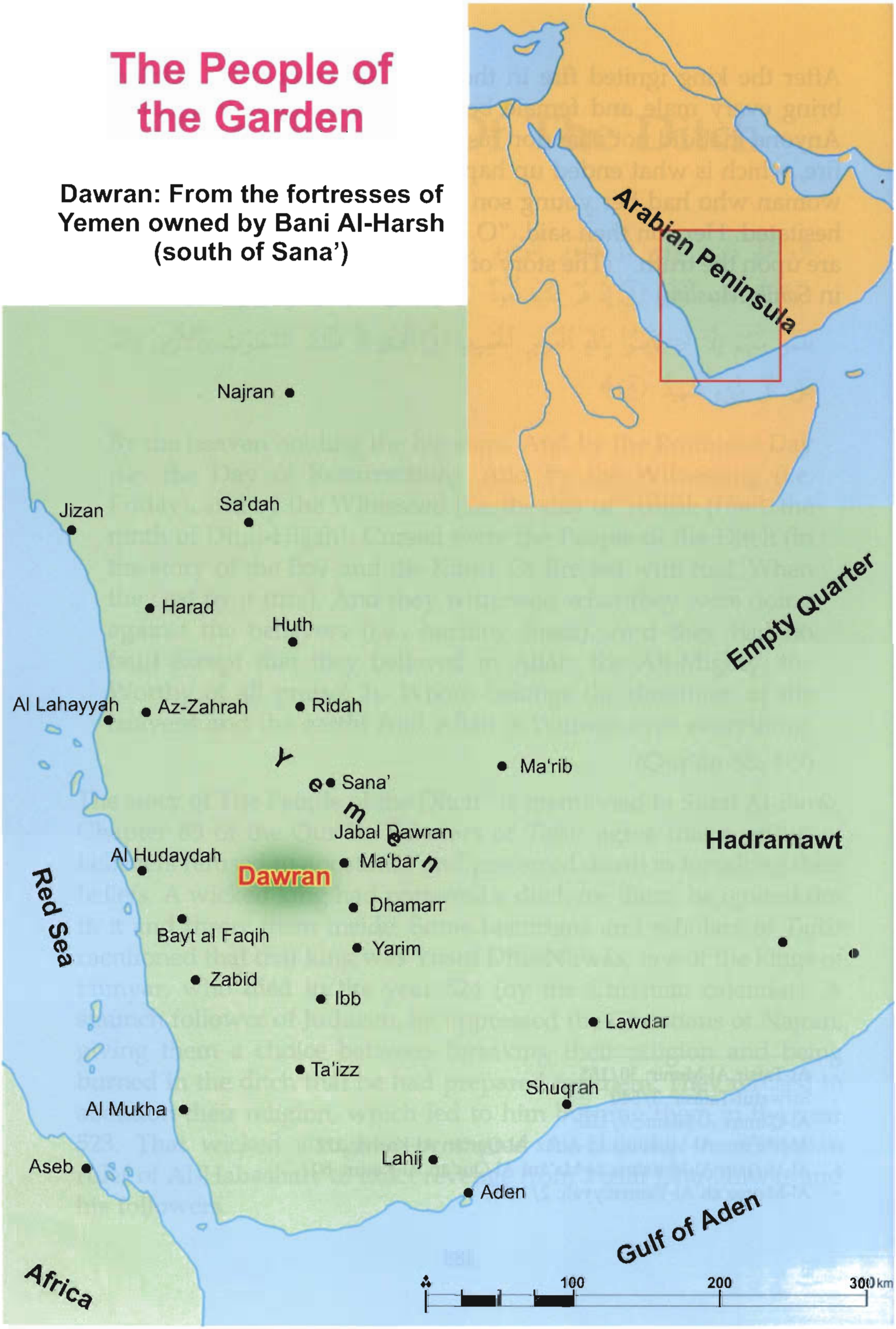
The story of The People of the Ditch" is mentioned in *Sûrat Al-Burûj*, Chapter 85 of the Qur'ân. Scholars of *Tafsir* agree that a group of believers refused to apostatize and preferred death to forsaking their beliefs. A wicked king had prepared a ditch for them; he ignited fire in it and threw them inside. Some historians and scholars of *Tafsir* mentioned that that king was Yusuf Dhu-Nuwâs, one of the kings of Himyar, who died in the year 524 (by the Christian calendar). A staunch follower of Judaism, he oppressed the Christians of Najrân, giving them a choice between forsaking their religion and being burned in the ditch that he had prepared for them. They refused to abandon their religion, which led to him burning them in the year 523. That wicked slaughter prompted An-Najâshi, the Christian ruler of Al-Habashah, to exact revenge from Yusuf Dhu-Nuwas and his followers.

After the king ignited fire in the ditch, he ordered his soldiers to bring every male and female believer and to show them the fire. Anyone that did not abandon his religion was to be thrown into the fire, which is what ended up happening. When the turn came for a woman who had her young son with her to fall into the ditch, she hesitated. Her son then said, "O Mother, be patient, for indeed you are upon the truth." (The story of the woman and her child is related in *Sahih Muslim*)

- At-Tafsir Al-Munir: 30/155
- Safwatut-Tafâsir: 3/540
- Al-Qâmus Al-Islami: 1/120
- Al-Mo'jam Al-Mufahris Li-Alfâz Al-Qur'ân Al-Karim: 227
- Al-Mo'jam Al-Mufahris Li-Ma'âni Al-Qur'ân Al-Karim: 80
- Al-Mausu'ah Al-Yamaniyyah: 2/1035,

The People of the Garden

Dawran: From the fortresses of Yemen owned by Bani Al-Harsh (south of Sana')



The People Of The Garden

﴿إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ (١٧) وَلَا يَسْتَثْنُونَ (١٨) فَطَافَ عَلَيْهَا
طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ (١٩) فَأَصْبَحَتْ كَٱلصَّرِيمِ (٢٠) فَتَنَادَوْا۟ مُصْبِحِينَ (٢١) أَنِ ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ
إِن كُنتُمْ صَٰرِمِينَ (٢٢) فَٱنطَلَقُوا۟ وَهُمْ يَتَخَٰفَتُونَ (٢٣) أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ (٢٤) وَغَدَوْا۟ عَلَىٰ
حَرْدٍ قَٰدِرِينَ (٢٥) فَلَمَّا رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ (٢٦) بَلْ نَحْنُ مَحْرُومُونَ (٢٧) قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا
تُسَبِّحُونَ (٢٨) قَالُوا۟ سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ (٢٩) فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ (٣٠) قَالُوا۟
يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ (٣١) عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ (٣٢) كَذَٰلِكَ ٱلْعَذَابُ
وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ لَوْ كَانُوا۟ يَعْلَمُونَ (٣٣)﴾

Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits of the (garden) in the morning, Without saying: *In shā' Allāh* (If Allāh wills). Then there passed by on it (the garden) a visitation (fire) from your Lord (at night and burnt it) while they were asleep. So the (garden) became black by the morning, like a pitch dark night (in complete ruins). Then they called out one to another as soon as the morning broke. Saying: "Go to your tilth in the morning, if you would pluck the fruits." So they departed, conversing in secret low tones (saying): "No *Miskīn* (needy man) shall enter upon you into it today." And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). But when they saw the (garden), they said: "Verily, we have gone astray." (Then they said): "Nay! Indeed we are deprived of (the fruits)!" The best among them said: "Did I not tell you, why say you not: *In shā' Allāh* (If Allāh wills)." They said: "Glory to Our Lord! Verily, we have been *Zālimūn* (wrong doers)." Then they turned one against another, blaming. They said: "Woe to us! Verily, we were *Tāghūn* (transgressors and

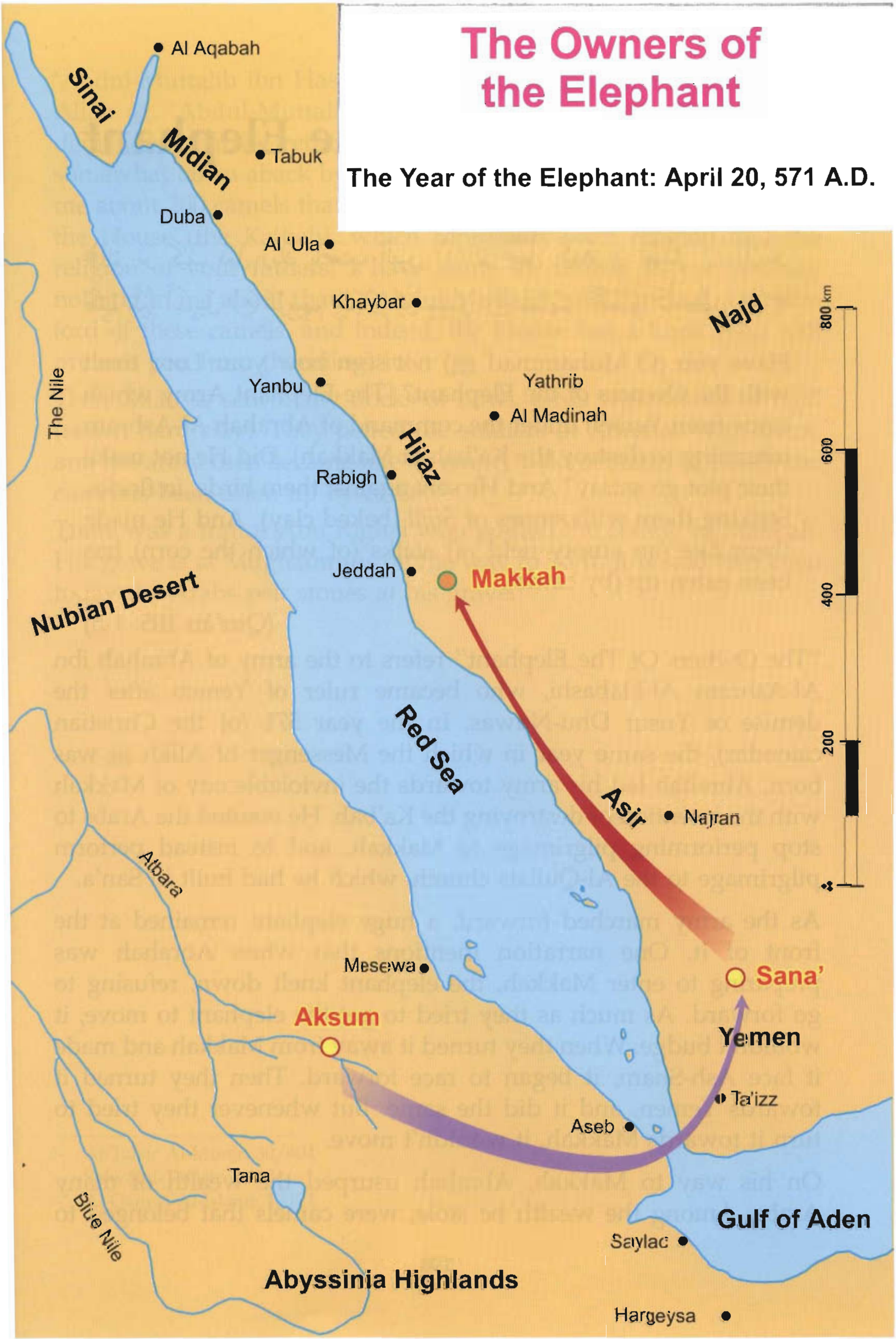
> disobedient). We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter)." Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew.
>
> (Qur'ân 68: 17-33)

The people of the Garden were in Dawran. Dawran, which belonged to Bani Harsh, was one of the fortified cities of Yemen. And Dawraan is also the name of a mountain that actually overlooks the city.

- At-Tafsir Al-Munir: 29/59
- Safwatut-Tafâsir: 3/427
- Mo'jam Al-Buldân: 3/464

The Owners of the Elephant

The Year of the Elephant: April 20, 571 A.D.



The Owners Of The Elephant

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ① أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ② وَأَرْسَلَ
عَلَيْهِمْ طَيْرًا أَبَابِيلَ ③ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ④ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍۭ ⑤﴾

Have you (O Muhammad ﷺ) not seen how your Lord dealt with the Owners of the Elephant? [The Elephant Army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah]. Did He not make their plot go astray? And He sent against them birds, in flocks, Striking them with stones of *Sijjīl* (baked clay). And He made them like (an empty field of) stalks (of which the corn) has been eaten up (by cattle).

(Qur'ân 105: 1-5)

"The Owners Of The Elephant" refers to the army of Abrahah ibn Al-Ashram Al-Habashi, who became ruler of Yemen after the demise of Yusuf Dhu-Nuwas. In the year 571 (of the Christian calendar), the same year in which the Messenger of Allâh ﷺ was born, Abrahah led his army towards the inviolable city of Makkah with the intention of destroying the Ka'bah. He wanted the Arabs to stop performing pilgrimage to Makkah, and to instead perform pilgrimage to the Al-Qullais church, which he had built in San'a.

As the army marched forward, a huge elephant remained at the front of it. One narration mentions that when Abrahah was preparing to enter Makkah, the elephant knelt down, refusing to go forward. As much as they tried to get the elephant to move, it wouldn't budge. When they turned it away from Makkah and made it face Ash-Sham, it began to race forward. Then they turned it towards Yemen, and it did the same. But whenever they tried to turn it towards Makkah, it wouldn't move.

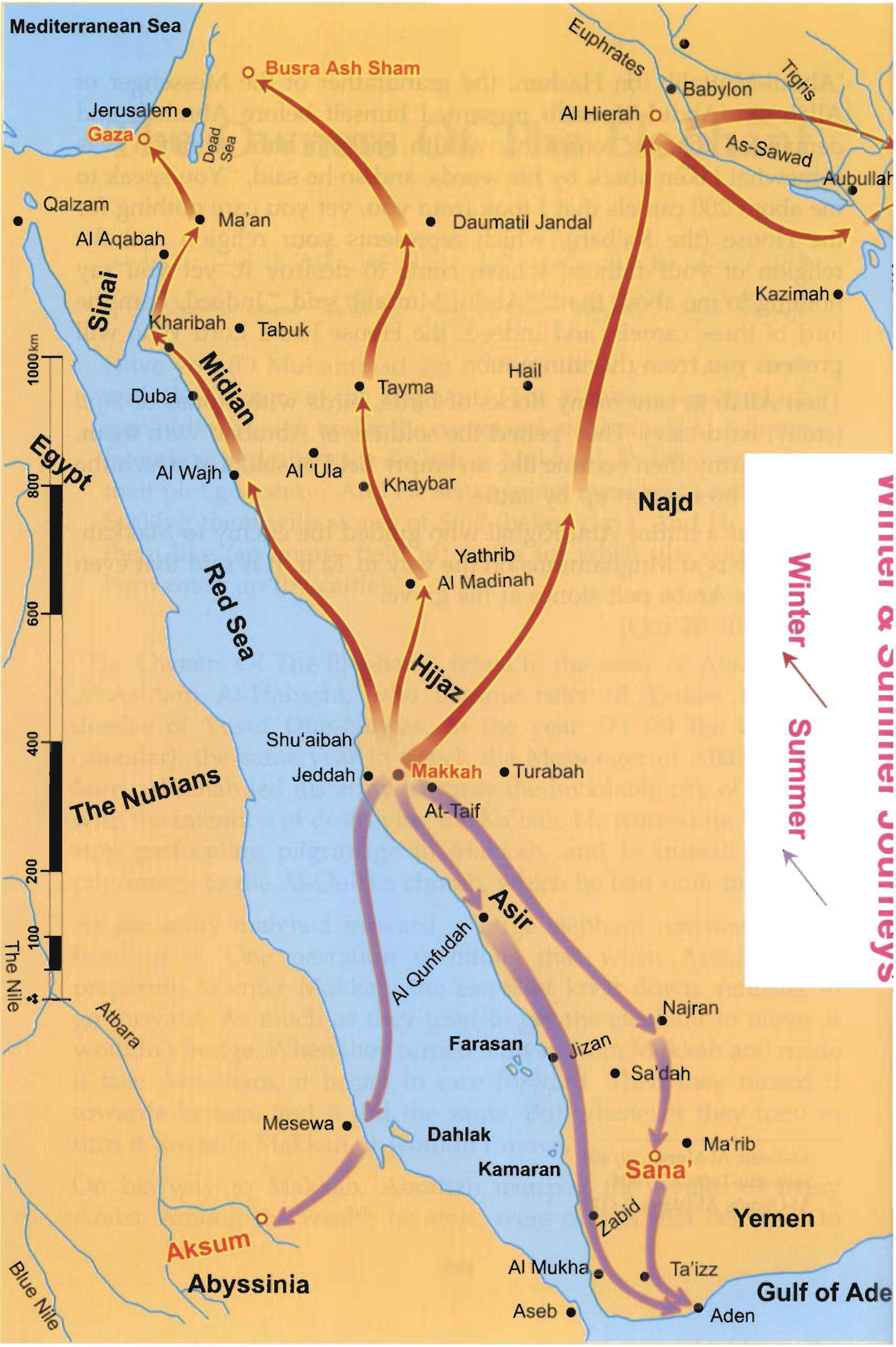
On his way to Makkah, Abrahah usurped the wealth of many Arabs. Among the wealth he stole, were camels that belonged to

'Abdul-Muttalib ibn Hashim, the grandfather of the Messenger of Allâh ﷺ. 'Abdul-Muttalib presented himself before Abrahah and demanded that he return his wealth back to him. Abrahah was somewhat taken aback by his words, and so he said, "You speak to me about 200 camels that I took from you, yet you care nothing for the House (the Ka'bah), which represents your religion and the religion of your fathers! I have come to destroy it, yet you say nothing to me about that!" 'Abdul-Muttalib said, "Indeed, I am the lord of these camels, and indeed, the House has a Lord Who will prevent you from (harming) it."

Then Allâh ﷻ sent many flocks of birds, birds with stones of *Sijjīl* (stony, hard clay). They pelted the soldiers of Abrahah with them, and the army then became like an empty field of stalks of which the corn has been eaten up by cattle.

There was a traitor Abu Righal who guided the enemy to Makkah. His grave is at Mughammus on the way to Tâ'if. It is said that even today the Arabs pelt stones at his grave.

- At-Tafsir Al-Munir: 30/404
- Safwatut-Tafâsir: 3/604
- Al-Qâmûs Al-Islami: 1/121


Mediterranean Sea
Busra Ash Sham
Jerusalem
Gaza
Dead Sea
Euphrates
Babylon
Tigris
Al Hierah
As-Sawad
Aubullah
Qalzam
Ma'an
Al Aqabah
Daumatil Jandal
Kazimah
Sinai
Kharibah
Tabuk
Midian
Hail
Duba
Tayma
Egypt
Al Wajh
Al 'Ula
Khaybar
Najd
Yathrib
Al Madinah
Red Sea
Hijaz
Shu'aibah
Jeddah
Makkah
Turabah
At-Taif
The Nubians
Asir
Al Qunfudah
The Nile
Atbara
Najran
Farasan
Jizan
Sa'dah
Mesewa
Dahlak
Ma'rib
Sana'
Kamaran
Zabid
Yemen
Aksum
Abyssinia
Al Mukha
Ta'izz
Gulf of Ade
Blue Nile
Aseb
Aden
1000 km
800
600
400
200
100
Winter & Summer Journeys
Winter
Summer



Gaza Hashim



Old Sana'

The Winter And Summer Journeys

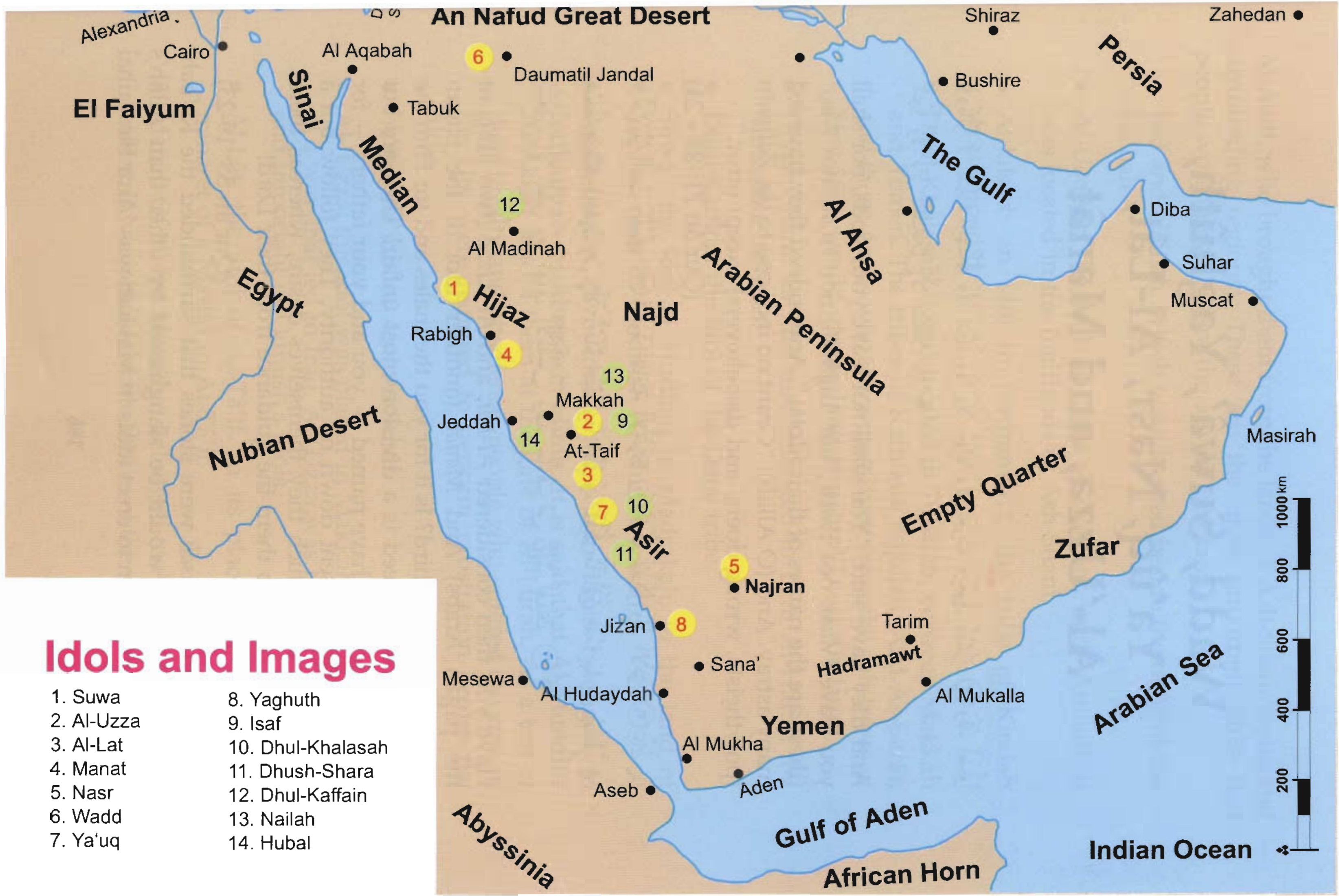
﴿لِإِيلَٰفِ قُرَيۡشٍ ١ إِۦلَٰفِهِمۡ رِحۡلَةَ ٱلشِّتَآءِ وَٱلصَّيۡفِ ٢ فَلۡيَعۡبُدُواْ رَبَّ هَٰذَا ٱلۡبَيۡتِ
٣ ٱلَّذِيٓ أَطۡعَمَهُم مِّن جُوعٖ وَءَامَنَهُم مِّنۡ خَوۡفِۭ ٤﴾

(It is a great grace from Allāh) for the protection of the Quraish, (and with all those Allāh's grace and protections, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear). So let them worship (Allāh) the Lord of this House (the Ka'bah in Makkah), (He) Who has fed them against hunger, and has made them safe from fear.

(Qur'ân Quraish 106: 1 - 4)

Every year, the leaders of the Quraish would make preparations for two journeys, one in the winter and one in the summer. In the winter, they would travel to Yemen and Al-Habashah. And in the summer, they would travel to Ash-Sham and Iraq. It was the four sons of 'Abd Manâf who would lead the caravans. Hashim headed the caravan that would go to Ash-Sham and particularly to the area of Gaza; his journeys to Gaza became so famous that the town soon became known as Gaza of Hashim. Al-Muttalib headed the caravan that would go to Yemen. 'Abd Shams headed the caravan that would go to Al-Habashah. And Naufal headed the caravan that would go to Iraq. These trading caravans of the Quraish would travel in complete safety; no one dared to harm them on their way, for they were the neighbors of the House of Allâh, the dwellers of His inviolable city.

- At-Tafsir Al-Munir: 30/412
- Safwatut-Tafâsir: 3/606
- Al-Qâmûs Al-Islami (2/507)


An Nafud Great Desert
Alexandria
Cairo
El Faiyum
Sinai
Al Aqabah
Tabuk
Daumatil Jandal
Median
Egypt
Nubian Desert
Al Madinah
Hijaz
Rabigh
Jeddah
Makkah
At-Taif
Najd
Asir
Arabian Peninsula
Al Ahsa
Shiraz
Bushire
Persia
Zahedan
The Gulf
Diba
Suhar
Muscat
Masirah
Empty Quarter
Zufar
Najran
Jizan
Sana'
Tarim
Hadramawt
Al Mukalla
Mesewa
Al Hudaydah
Yemen
Al Mukha
Aseb
Aden
Abyssinia
Gulf of Aden
African Horn
Arabian Sea
Indian Ocean
1000 km
800
600
400
200
Idols and Images
1. Suwa
2. Al-Uzza
3. Al-Lat
4. Manat
5. Nasr
6. Wadd
7. Ya'uq
8. Yaghuth
9. Isaf
10. Dhul-Khalasah
11. Dhush-Shara
12. Dhul-Kaffain
13. Nailah
14. Hubal

Wadd, Suwâ', Yaghûth, Ya'ûq, Nasr, Al-Lât, Al-'Uzza, and Manât

﴿وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا۟ كَثِيرًا ۖ وَلَا تَزِدِ ٱلظَّـٰلِمِينَ إِلَّا ضَلَـٰلًا ﴿٢٤﴾﴾

And they have said: "You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwā'*, nor *Yaghūth*, nor *Ya'ūq*, nor *Nasr'* (these are the names of their idols)." And indeed they have led many astray. And (O Allāh): "Grant no increase to the *Zālimūn* (polytheists, wrong doers, and disbelievers) except error."

(Qur'ân 71: 23 - 24)

﴿أَفَرَءَيْتُمُ ٱللَّـٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴿٢٠﴾ أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ ﴿٢٢﴾ إِنْ هِىَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَـٰنٍ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ ۖ وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ ﴿٢٣﴾﴾

Have you then considered *Al-Lāt*, and *Al-'Uzzā* (two idols of the pagan Arabs) And *Manāt* (another idol of the pagan Arabs), the other third? Is it for you the males and for Him the females? That indeed is a division most unfair! They are but names which you have named — you and your fathers — for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!

(Qur'ân 53: 19-23)

An-Nusub and *Al-Ansâb* were stones that surrounded the Ka'bah. Upon them animals would be slaughtered by other than Allâh's name. The first person to erect idols in Makkah was 'Amr bin Luhai

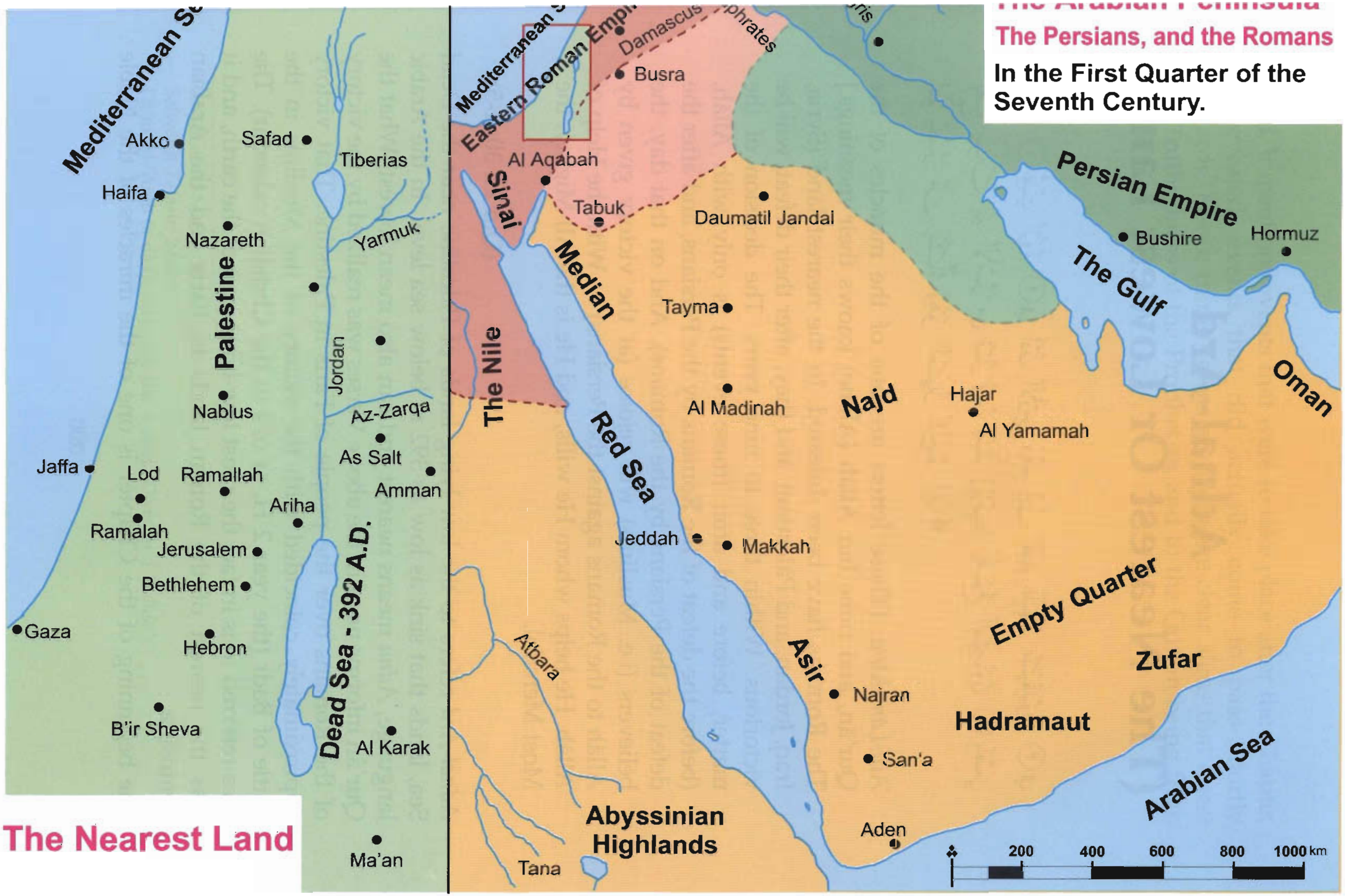
Al-Azdi, who brought them from the lands of Ash-Sham (Syria and surrounding regions). These are the most important idols that people worshipped before the advent of Islam:

- Isâf and Nâ'ilah, which were located beside the door of the Ka'bah.
- Al-Uqaisar: the idol of Quda'ah, Lakhm, and 'Āmilah; it was located in the highlands of Ash-Sham.
- Al-Jalsad: an idol in Hadramawt; the tribe of Kindah worshipped it.
- Dhul-Khalasah: it was located in Tubâlah, between Makkah and Yemen. The tribes of Kath'am, Bujailah, Azd As-Surât, and those Arabs who were near them from the sub-tribes of Hawâzin, would glorify [and worship] Dhul-Khalasah.
- Dhush-Shara: an idol that belonged to Bani Al-Hârith ibn Mubasshir Al-Azdi.
- Dhul-Kaffain: the idol of the Daus tribe.
- Suwa': the idol of Hudhail in Madrakah, in the land of Yanbu', near Al-Madinah Al-Munawwarah.
- Ad-Daizanân (two idols): these two idols belonged to Judhaimah Al-Abrash in Hirah. It is said that Al-Mundhir Al-Akbar placed them at the gate of Al-Hirah. As a test of their loyalty and obedience, people who entered the gate of the city were required to perform prostration before the idols.
- 'Ā'im: the idol of Azd As-Surât.
- Al-'Uzza: this idol was placed in Makkah, on the right side of a way that led to Iraq. Al-'Uzza was the most venerated and important of Quraish's idols.
- Al-Lât: the idol of At-Tâ'if. In its place now stands the minaret of a Masjid in At-Tâ'if.
- Manât: Of all the idols that belonged to Arabs, Manât is the oldest. It was placed on the shores of the sea, in the direction

of Al-Mushallal at Qudaid, which is somewhere between Makkah and Al-Madinah.

- Nasr: it was located in Yemen. The Himyar tribe worshiped it in the land of Balkha'.
- Hubal: this idol was placed inside of the Ka'bah.
- Wadd: the tribe of Kalb worshiped it in Daumatil-Jandal.
- Ya'uq: the tribe of Hamdaan worshiped it in the town of Khaiwân, near San'a.
- Yaghûth: Madhij, Jurash, and others worshiped this idol.

- Al-Asnâm (A number of pages throughout the book)
- Al-'Alâm: 5/84
- Al-Qâmus Al-Islami (A number of places throughout various volumes of the book)


The Persians, and the Romans
In the First Quarter of the Seventh Century.
The Nearest Land
Mediterranean Sea
Akko
Safad
Tiberias
Haifa
Nazareth
Yarmuk
Palestine
Jordan
Nablus
Az-Zarqa
As Salt
Jaffa
Lod
Ramallah
Amman
Ariha
Ramalah
Jerusalem
Bethlehem
Dead Sea - 392 A.D.
Gaza
Hebron
B'ir Sheva
Al Karak
Ma'an
Eastern Roman Empire
Damascus
Busra
Euphrates
Al Aqabah
Sinai
Tabuk
Daumatil Jandal
Persian Empire
Bushire
Hormuz
The Gulf
Median
Tayma
The Nile
Al Madinah
Najd
Hajar
Al Yamamah
Oman
Red Sea
Jeddah
Makkah
Empty Quarter
Zufar
Atbara
Asir
Najran
Hadramaut
San'a
Arabian Sea
Abyssinian Highlands
Aden
Tana
200
400
600
800
1000 km

Adnal-Ard
(The Nearest Or Lowest Land)

﴿الٓمٓ ① غُلِبَتِ ٱلرُّومُ ② فِىٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ③ فِى
بِضْعِ سِنِينَ ۗ لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنۢ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ④ بِنَصْرِ
ٱللَّهِ ۚ يَنصُرُ مَن يَشَآءُ ۖ وَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ⑤﴾

Alif-Lām-Mīm. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] The Romans have been defeated. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. Within three to nine years. The decision of the matter, before and after (these events) is only with Allāh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allāh to the Romans against the Persians) — With the Help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.

(Qur'ân 30: 1-5)

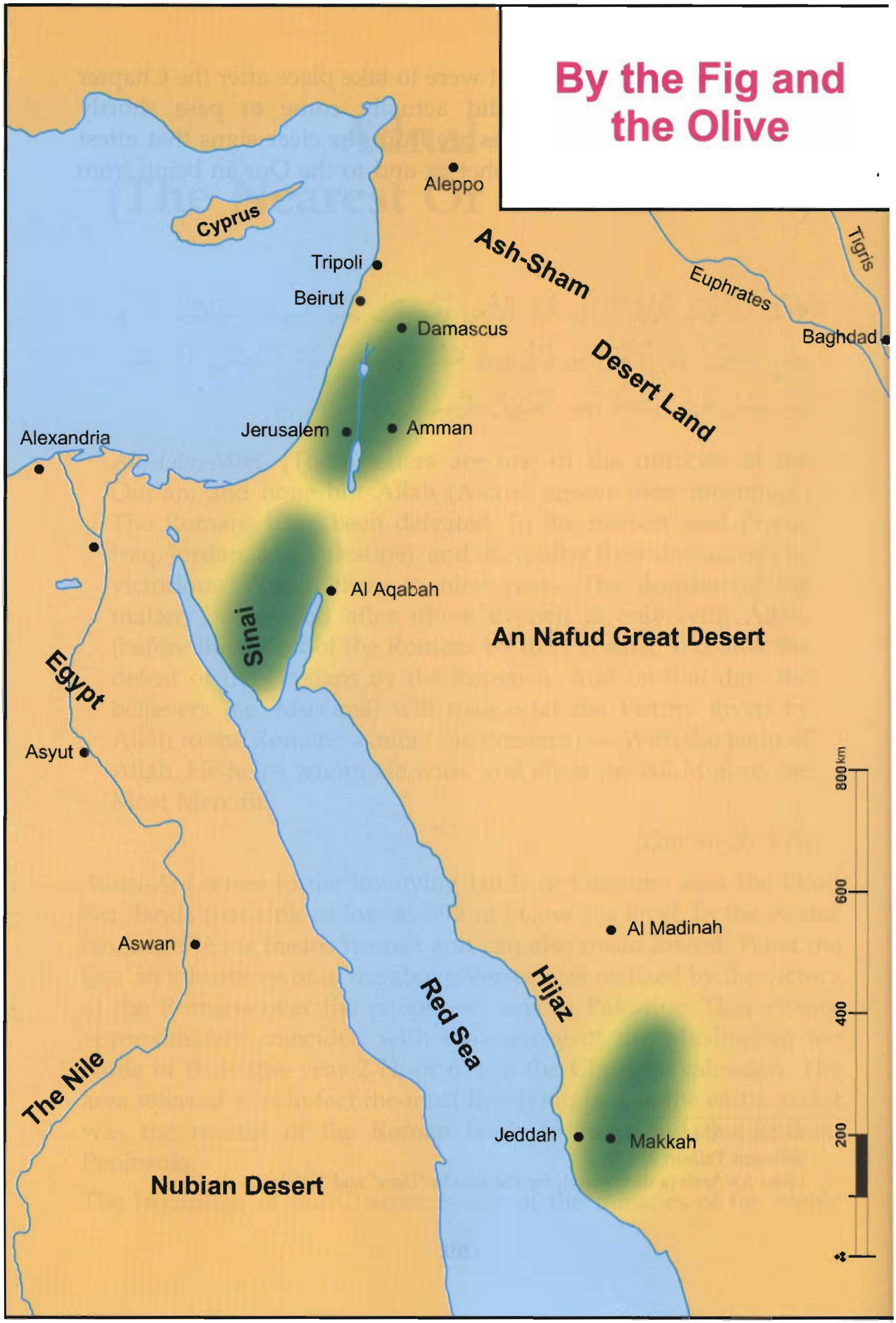
Adnal-Ard refers to the low-lying lands of Palestine near the Dead Sea, lands that sink as low as 392 m below sea level. In the Arabic language, *Adna* means nearest and can also mean lowest. What the Qur'ân informs us of in the above Verses was realized by the victory of the Romans over the people of Faris in Palestine. That victory approximately coincided with the victory of the Muslims in the battle of Badr (the year 2 H, or 624 in the Christian calendar). The area referred to is in fact the most low-lying part of the earth, and it was the nearest of the Roman lands to Faris and the Arabian Peninsula.

The beginning of the Chapter is one of the miracles of the Noble

Qur'ân. It mentions events that were to take place after the Chapter was revealed, events that did actually come to pass shortly afterwards. Hence those Verses are from the clear signs that attest to the truthfulness of the Prophet ﷺ and to the Qur'ân being from Allâh ﷻ.

- At-Tafsir Al-Munir: 21/42
- Safwatut-Tafâsir: 2/470
- Lisân Al-'Arab (a dictionary), for the words, '*Dana*' and '*Safula*.'

By the Fig and the Olive



The Fig And The Olive, Mount Sinai, And The City Of Security (Makkah)

﴿وَٱلتِّينِ وَٱلزَّيۡتُونِ ١ وَطُورِ سِينِينَ ٢ وَهَٰذَا ٱلۡبَلَدِ ٱلۡأَمِينِ ٣ لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِيٓ أَحۡسَنِ
تَقۡوِيمٖ ٤ ثُمَّ رَدَدۡنَٰهُ أَسۡفَلَ سَٰفِلِينَ ٥ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَلَهُمۡ أَجۡرٌ غَيۡرُ مَمۡنُونٖ
٦ فَمَا يُكَذِّبُكَ بَعۡدُ بِٱلدِّينِ ٧ أَلَيۡسَ ٱللَّهُ بِأَحۡكَمِ ٱلۡحَٰكِمِينَ ٨﴾

By the fig, and the olive. By Mount Sinai. By this city of security (Makkah). Verily, We created man in the best stature (mould). Then We reduced him to the lowest of the low. Except those who believe (in Islamic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise). Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. the Day of Resurrection)? Is not Allāh the Best of judges?'

(Qur'ân 95: 1-8)

Here, Allâh ﷻ swears by holy and honored places, places that He ﷻ chose for revelation to come down to His Prophets and Messengers. The first of those places is Ash-Sham (Syria and surrounding regions) in general, and Jerusalem in particular, for figs and olives grow in those lands. It is as if Allâh ﷻ is swearing by the message that was revealed to 'Īsâ عليه السلام.

Mount Sinai is in the area of Sinai. It is as if Allâh ﷻ is swearing by the message that was revealed to Musa عليه السلام on Mount Sinai; '*Sinin*' in the above-mentioned verse literally means, 'blessed.' And 'this city of security' refers to Makkah Al-Mukarramah, which is where Prophet Muhammad ﷺ received Revelation.

Therefore, it is as if the Verses are oaths taken by the divine messages that were revealed to 'Īsâ عليه السلام, Musa عليه السلام, and Muhammad

ﷺ. This points to a spirit of brotherhood between the Prophets عليهم السلام, for though the laws they came with differed, their religion was one and the same - the religion of Islam.

"Truly, the religion with Allâh is Islam." (Qur'ân 3: 19)

- At-Tafsir Al-Munir: 30/301
- Safwatut-Tafâsir: 3/ 577



Mother of the Towns

Makkah, Bakkah, The Sacred House, the Ancient House, City of Security.

The Mother of Towns
(Makkah Al-Mukarramah)

In the Noble Qur'ân, different names are used to refer to Makkah, one of them being "The Mother of Towns".

﴿وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ مُّصَدِّقُ ٱلَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَٱلَّذِينَ
يُؤْمِنُونَ بِٱلْءَاخِرَةِ يُؤْمِنُونَ بِهِۦ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾﴾

And this (the Qur'ān) is a blessed Book which We have sent down, confirming (the Revelations) which came before it, so that you may warn the Mother of Towns (i.e., Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ān), and they are constant in guarding their *Salāt* (prayers).

(Qur'ân 6: 92)

It is referred to by its name, Makkah, in the following verse:

﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ
ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾﴾

And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh is Ever All-Seer of what you do.

(Qur'ân 48: 24)

It is referred to by another name, Bakkah, in the following verse:

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾﴾

Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Ālamīn* (mankind and jinn). (Qur'ân 3: 96)

In the following verse, it is called "The Sacred House," because of the presence of the Ka'bah in its precincts:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحِلُّوا۟ شَعَـٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهْرَ ٱلْحَرَامَ وَلَا ٱلْهَدْىَ وَلَا ٱلْقَلَـٰٓئِدَ وَلَآ ءَآمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَٰنًا ۚ وَإِذَا حَلَلْتُمْ فَٱصْطَادُوا۟ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ أَن صَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ أَن تَعْتَدُوا۟ ۘ وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢﴾﴾

O you who believe! Violate not the sanctity of the Symbols of Allāh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrām* (of *Hajj* or *'Umrah*), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid Al-Harām* (at Makkah) lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe in punishment.

(Qur'ân 5: 2)

﴿جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ قِيَـٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ وَٱلْهَدْىَ وَٱلْقَلَـٰٓئِدَ ۚ ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٩٧﴾﴾

Allāh has made the Ka'bah, the Sacred House, an asylum of security and benefits (e.g., *Hajj* and *'Umrah*) for mankind, and also (made sacred) the Sacred Month and the animals of offerings and the garlanded (people or animals, marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is All-Knower of each and everything.

(Qur'ân 5: 97)

The Ka'bah is given the name, the Ancient House, in the following two Verses:

﴿ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾﴾

Then let them complete their prescribed duties (*Manâsik* of *Hajj*) and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah).

(Qur'ân 22: 29)

﴿لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾﴾

In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice to the Ancient House (the *Haram* — sacred territory of Makkah).

(Qur'ân 22: 33)

And finally, Makkah is called "The City of Security" in the following verse:

﴿وَهَٰذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾﴾

By this city of security (Makkah).

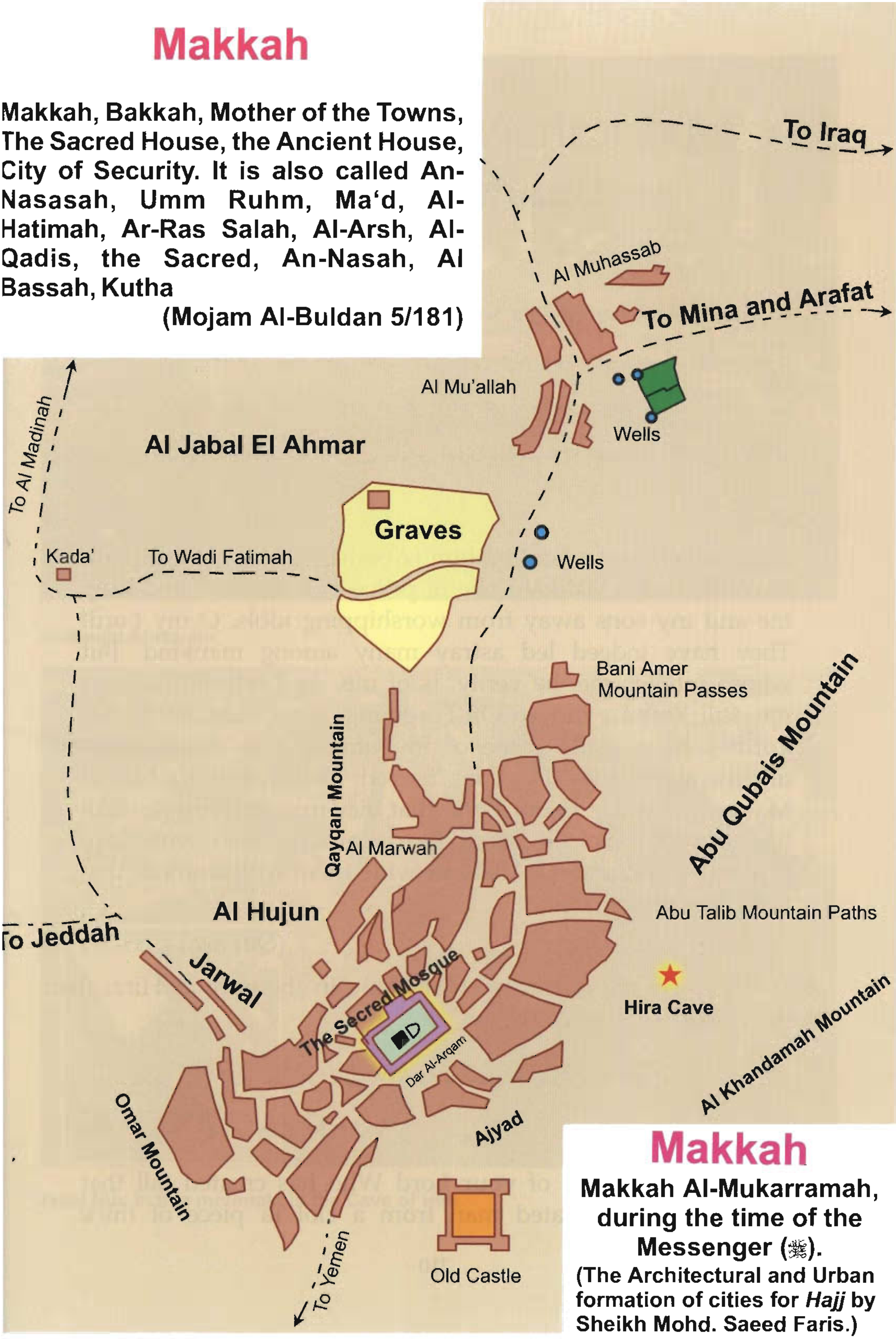
(Qur'ân 95: 3)

Makkah, of course, is the *Qiblah* (place Muslims turn towards when they pray) of the Muslims, and it is the city in which the Prophet ﷺ was born.

Makkah

Makkah, Bakkah, Mother of the Towns, The Sacred House, the Ancient House, City of Security. It is also called An-Nasasah, Umm Ruhm, Ma'd, Al-Hatimah, Ar-Ras Salah, Al-Arsh, Al-Qadis, the Sacred, An-Nasah, Al Bassah, Kutha

(Mojam Al-Buldan 5/181)



Makkah

Makkah Al-Mukarramah, during the time of the Messenger (ﷺ).

(The Architectural and Urban formation of cities for *Hajj* by Sheikh Mohd. Saeed Faris.)

Makkah Al-Mukarramah
(An Uncultiveable Valley)

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَـٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾ رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾﴾

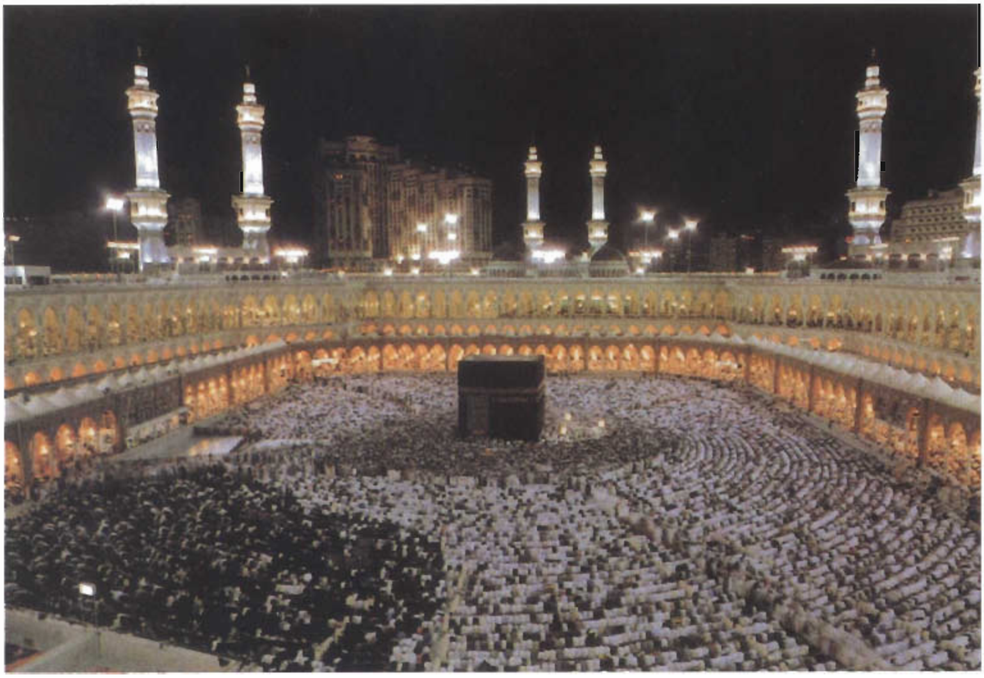
And (remember) when Ibrāhīm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful. O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform *As-Salāt* (the prayers). So fill some hearts among men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks.

(Qur'ân 14: 35-37)

And it was on the outskirts of Makkah, in the cave of Hira, that these Verses were revealed:

﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ﴿١﴾ خَلَقَ ٱلْإِنسَـٰنَ مِنْ عَلَقٍ ﴿٢﴾ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ﴿٣﴾ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ﴿٤﴾ عَلَّمَ ٱلْإِنسَـٰنَ مَا لَمْ يَعْلَمْ ﴿٥﴾﴾

Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick



Al-Masjid Al-Haram

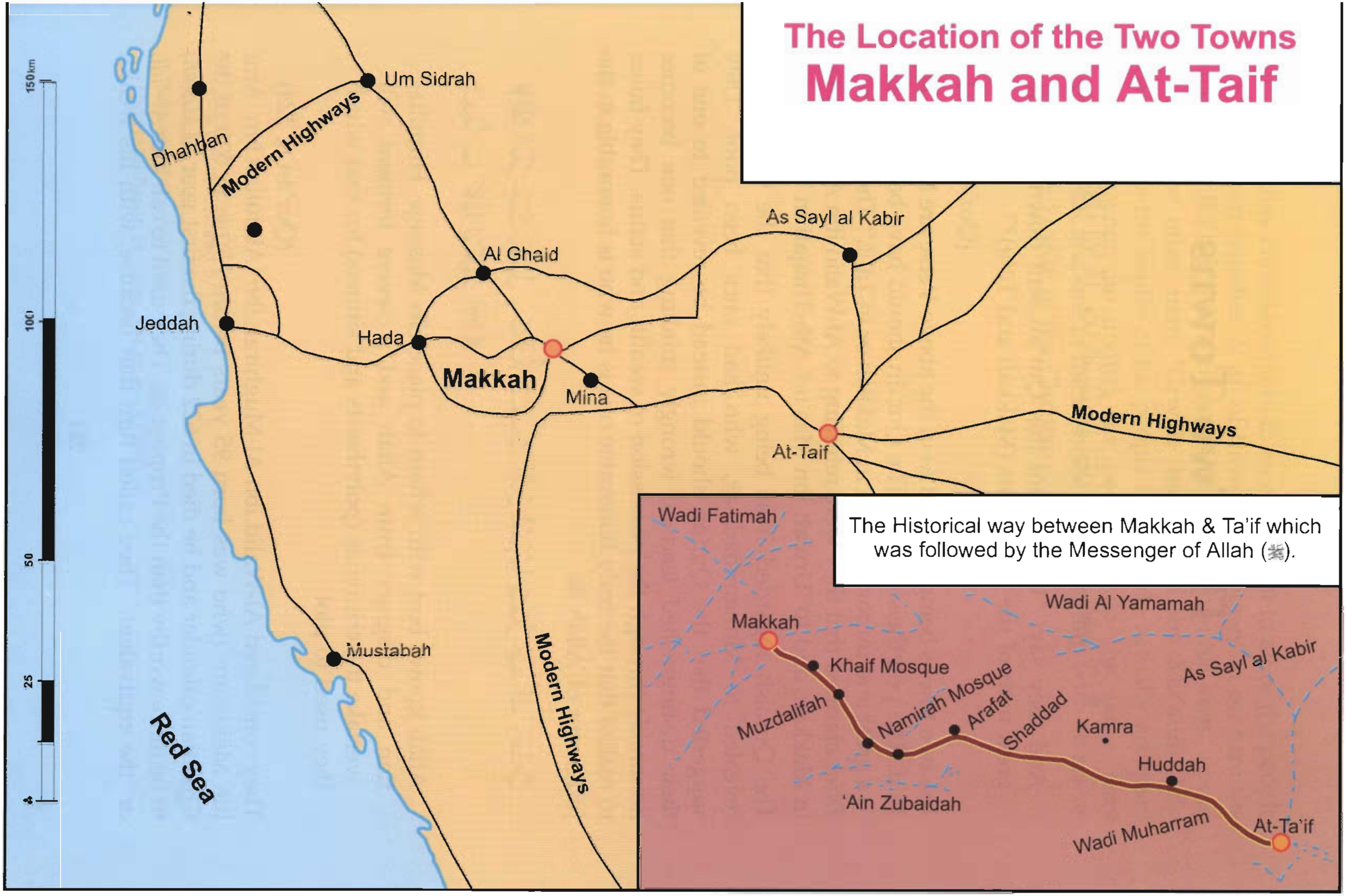


Jabal Nur; in this mountain is the Cave of Hira

coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not.

(Qur'ân 96: 1-5)

These were the first Verses of the Qur'ân that were revealed, and it was only a matter of some years before Islam spread far in the east and west, as well as in the north and south.



The Location of the Two Towns
Makkah and At-Taif
Um Sidrah
Dhahban
Modern Highways
Al Ghaid
Jeddah
Hada
Makkah
Mina
As Sayl al Kabir
At-Taif
Modern Highways
Modern Highways
Mustabah
Red Sea
150km
100
50
25
4
Wadi Fatimah
The Historical way between Makkah & Ta'if which was followed by the Messenger of Allah (ﷺ).
Wadi Al Yamamah
Makkah
Khaif Mosque
Muzdalifah
Namirah Mosque
Arafat
Shaddad
Kamra
As Sayl al Kabir
Huddah
'Ain Zubaidah
Wadi Muharram
At-Ta'if

The Two Towns

﴿وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ۝٣١﴾

And they say: "Why is not this Qur'ān sent down to some great man of the two towns (Makkah and Tā'if)?"

(Qur'ân 43: 31)

The two towns being referred to in the above Verse are Makkah and Tâ'if. The polytheists said, "The Qur'ân should have been revealed to a great and important man in Makkah or in Tâ'if." The scholars of *Tafsir* clarified that they were referring to Al-Walid ibn Al-Mughirah in Makkah, and to 'Urwah ibn Mas'ud Ath-Thaqafi in Tâ'if.

The Quraish regarded it as being unlikely that the Qur'ân was revealed to Muhammad ﷺ, who had once been poor. They suggested that the Qur'ân should instead be revealed to one of their distinguished leaders, wrongly thinking that one becomes honorable through the possession of wealth and status. They failed to realize that the truly honorable one is he who is honorable in the Judgment of Allâh ﷻ:

﴿ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ سَيُصِيبُ ٱلَّذِينَ أَجْرَمُوا۟ صَغَارٌ عِندَ ٱللَّهِ وَعَذَابٌ شَدِيدٌۢ بِمَا كَانُوا۟ يَمْكُرُونَ ۝١٢٤﴾

Allāh knows best with whom to place His Message. Humiliation and disgrace from Allāh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.

(Qur'ân 6: 124)

They considered Al-Walid ibn Al-Mughirah ibn 'Abdullah bin 'Amr bin Makhzum (who was born 95 years before *Hijrah* in 530 of the Christian calender and he died in 622 during the first year of *Hijrah*) to be more worthy than the Prophet ﷺ. They used to call him *Al-'Idl*, or 'the equivalent.' They called him that because, with his wealth

and status, they considered him to be equivalent to all of the people of Quraish put together. If all of them spent money to prepare the cover of the Ka'bah, he, with no money other than his own, would cover it. The other man, 'Urwah ibn Mas'ud ibn Mu'attib Ath-Thaqafi, was the leader of his people in Tâ'if. He actually accepted Islam, and when he invited his people to do the same, they disobeyed him, and one of them ended up killing him with an arrow in the year 9 H (630 of the Christian calender).

- Al-A'lâm: 4/227 and 8/122
- At-Tafsir Al-Munir: 25/141
- Safwatut-Tafâsir: 3/156
- Hidâyatul-Bayân Fi Tafsir Al-Qur'ân: 4/100



Khalid ibn Hizam ibn Khuwailid Al-Asadi

"And whosoever leaves his home as an emigrant unto Allâh and His Messenger (ﷺ), and death overtakes him, his reward is then surely incumbent upon Allâh." (Qur'an 4:100)

And Whosoever Leaves his Home as an Emigrant unto Allâh And His Messenger and then Death Overtakes him

﴿وَمَن يُهَاجِرْ فِي سَبِيلِ ٱللَّهِ يَجِدْ فِي ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى
ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾﴾

> He who emigrates (from his home) in the Cause of Allāh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant to Allāh and His Messenger (ﷺ), and death overtakes him, his reward is then surely incumbent upon Allāh. And Allāh is Ever Oft-Forgiving, Most Merciful.
>
> (Qur'ân 4: 100)

Khâlid ibn Hizâm ibn Khuwailid ibn Asad ibn 'Abdul-'Uzza ibn Qusai ibn Kilâb Al-Qurashi Al-Asdi was the brother of Hakim ibn Hizâm and the cousin of Khadijah bint Khuwailid ﵂. Khâlid ﵁ was one of the earlier followers of the Prophet ﷺ. He left Makkah in order to be among those who performed the second migration to Al-Habashah, but as a result of a poisonous snakebite, he died before he could enter the land of Al-Habashah. His death is what prompted the revelation of this verse:

> "And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allâh." (Qur'ân 4: 100)

It has been said, however, that the Verse was revealed for Damrah ibn Jundub. Damrah left his home and instructed his family to take him away from the lands of the polytheists and to the Messenger of

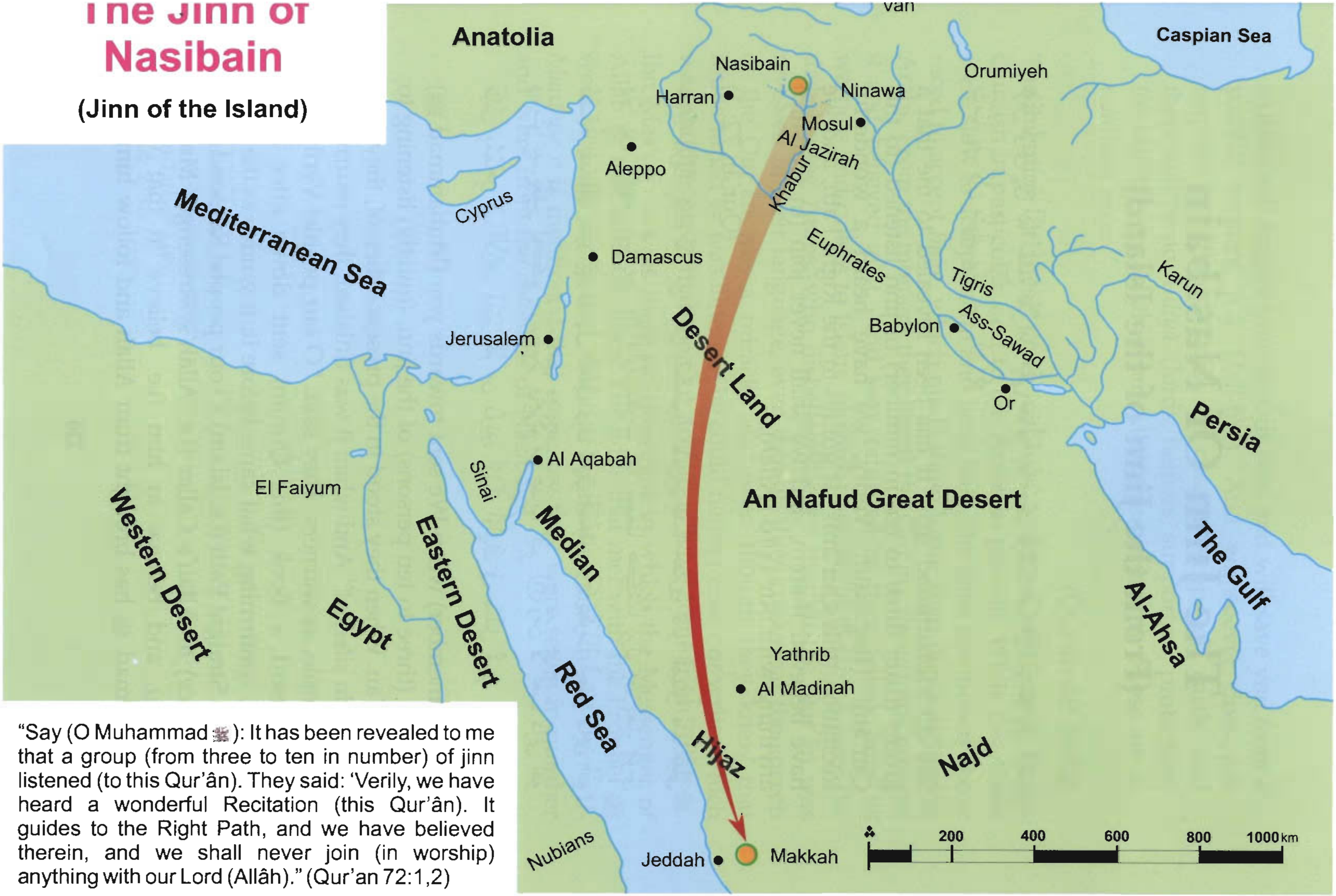
Allâh ﷺ. But he died on the way before he could reach the Messenger of Allâh ﷺ.

And according to a third opinion, the Verse was revealed for Junda' ibn Damrah Al-Laithi, one of the weak and oppressed Muslims of Makkah. He was sick, and so when he heard that Allâh ﷻ gave the Muslims permission to migrate, he said to his family (or close friends), "Take me away from here." Since he was sick, they had to prepare a bed of sorts that they could carry him in. They carried him out of Makkah but he died on the way, at Tan'im.

- Usdul-Ghâbah: 2/92
- Al-Isti'aab: 1/411
- Al-Isaabah: 1/403
- At-Tafsir Al-Munir: 5/227
- Safwatut-Tafâsir: 1/300

The Jinn of Nasibain

(Jinn of the Island)



"Say (O Muhammad ﷺ): It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân). They said: 'Verily, we have heard a wonderful Recitation (this Qur'ân). It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh)." (Qur'an 72:1,2)

The Jinn Of Nasibain
(From the Jinn of the Island)

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ① يَهْدِىٓ إِلَى ٱلرُّشْدِ
فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ②﴾

Say (O Muhammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ān). They said: 'Verily, we have heard a wonderful Recitation (this Qur'ān)! 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allāh).

(Qur'ân 72: 1)

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ
وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ㉙ قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ㉚ يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ
وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ㉛ وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ
فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ㉜﴾

And (remember) when We sent towards you (Muhammad ﷺ) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ān. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily, we have heard a Book (this Qur'ān) sent down after Mūsā (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islam). O our people! Respond (with obedience) to Allāh's Caller (i.e. Allāh's Messenger Muhammad ﷺ), and believe in him (i.e. believe in that which Muhammad ﷺ has brought from Allāh and follow him). He

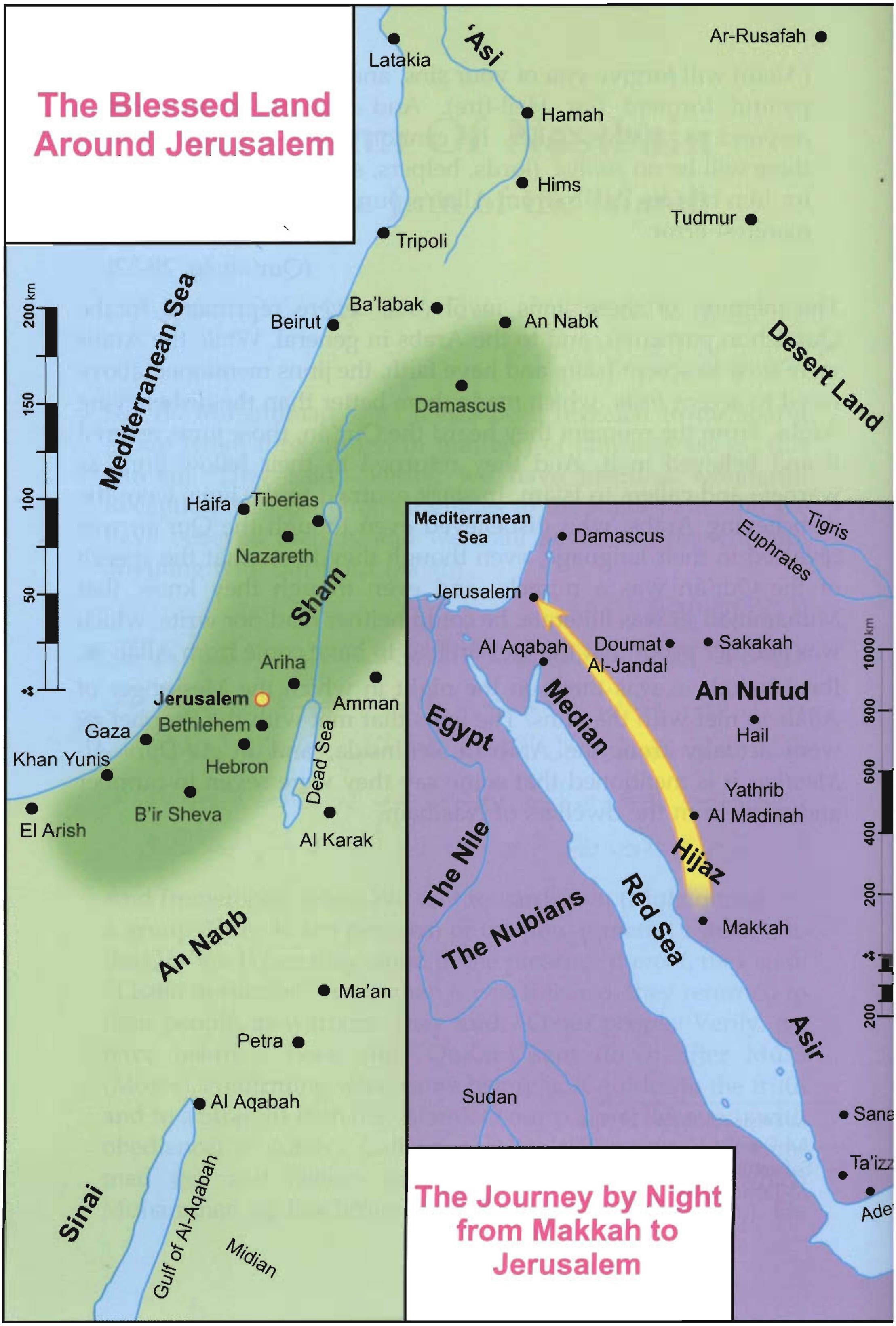
(Allāh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire). And whosoever does not respond to Allāh's Caller, he cannot escape on earth, and there will be no *Auliyā'* (lords, helpers, supporters, protectors) for him besides Allāh (from Allāh's punishment). Those are in manifest error."

(Qur'ân 46: 29-32)

The mention of these jinns involves a severe reprimand to the Quraish in particular, and to the Arabs in general. While the Arabs were slow to accept Islam and have faith, the jinns mentioned above raced to accept *Imân*, which made them better than the disbelieving Arabs. From the moment they heard the Qur'ân, those jinns revered it and believed in it. And they returned to their fellow jinns as warners and callers to Islam. In stark contrast to the jinns were the disbelieving Arabs, who disbelieved even though the Qur'ân was revealed in their language, even though they knew that the speech of the Qur'ân was a miracle, and even though they knew that Muhammad ﷺ was illiterate: he could neither read nor write which was another proof that the Qur'ân had to have come from Allâh ﷻ.

Ibn Mas'ud رضي الله عنه was there on the night in which the Messenger of Allâh ﷺ met with the jinns. The jinns that met with the Prophet ﷺ were actually from the Arabian Peninsula, and in *Ad-Durr Al-Manthur* it is mentioned that some say they were seven in number and were from the dwellers of Nasibain.

- At-Tafsir Al-Munir: 29/164
- Ad-Durr Al-Manthur: 6/270
- Safwatut-Tafâsir: 3/457
- At-Tabari: 2/347


The Blessed Land Around Jerusalem
Latakia
'Asi
Ar-Rusafah
Hamah
Hims
Tudmur
Tripoli
Mediterranean Sea
Ba'labak
Beirut
An Nabk
Desert Land
Damascus
200 km
150
100
50
Haifa
Tiberias
Nazareth
Sham
Ariha
Jerusalem
Amman
Gaza
Bethlehem
Hebron
Khan Yunis
Dead Sea
B'ir Sheva
El Arish
Al Karak
An Naqb
Ma'an
Petra
Al Aqabah
Sinai
Gulf of Al-Aqabah
Midian
Mediterranean Sea
Damascus
Tigris
Euphrates
Jerusalem
Al Aqabah
Doumat Al-Jandal
Sakakah
An Nufud
Median
Egypt
Hail
Yathrib
Al Madinah
1000 km
800
600
400
200
The Nile
Hijaz
Red Sea
The Nubians
Makkah
Asir
Sudan
Sana
Ta'izz
Ade
The Journey by Night from Makkah to Jerusalem

The Neighborhood Whereof We Have Blessed

The Farthest Mosque (In Jerusalem)

﴿وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَـٰرِقَ ٱلْأَرْضِ وَمَغَـٰرِبَهَا ٱلَّتِى بَـٰرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟ ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ وَمَا كَانُوا۟ يَعْرِشُونَ ﴿١٣٧﴾﴾

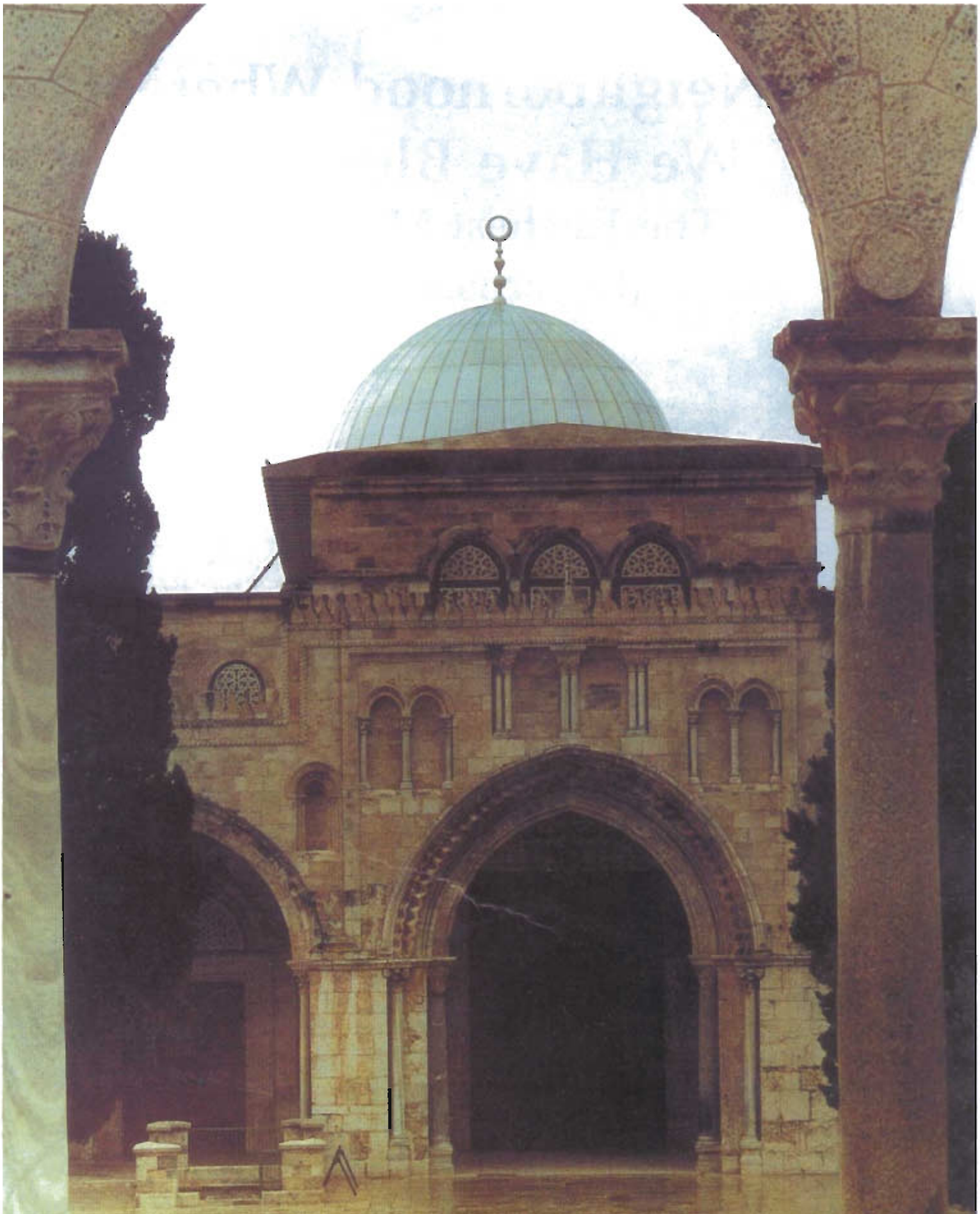
And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected.

(Qur'ân 7: 137)

﴿سُبْحَـٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَـٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَـٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١﴾﴾

Glorified (and Exalted) is He (Allāh) [above all that (evil) they associate with Him] (*Tafsir Qurtubī*) Who took His slave (Muhammad ﷺ) for a journey by night from *Al-Masjid Al-Harām* (at Makkah) to *Al-Masjid Al-Aqsā* (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our *Ayāt* (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.

(Qur'ân 17: 1)



Al-Masjid Al-Aqsa

﴿قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ﴿٦٩﴾ وَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ
﴿٧٠﴾ وَنَجَّيْنَٰهُ وَلُوطًا إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا لِلْعَٰلَمِينَ ﴿٧١﴾﴾

We (Allāh) said: "O fire! Be you coolness and safety for Ibrāhīm (Abraham)!" And they wanted to harm him, but We made them the worst losers. And We rescued him and Lūt (Lot) to the land which We have blessed for the *'Ālamīn* (mankind and jinn)."

(Qur'ân 21: 69-71)

﴿وَلِسُلَيْمَٰنَ ٱلرِّيحَ عَاصِفَةً تَجْرِى بِأَمْرِهِۦٓ إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَىْءٍ
عَٰلِمِينَ ﴿٨١﴾﴾

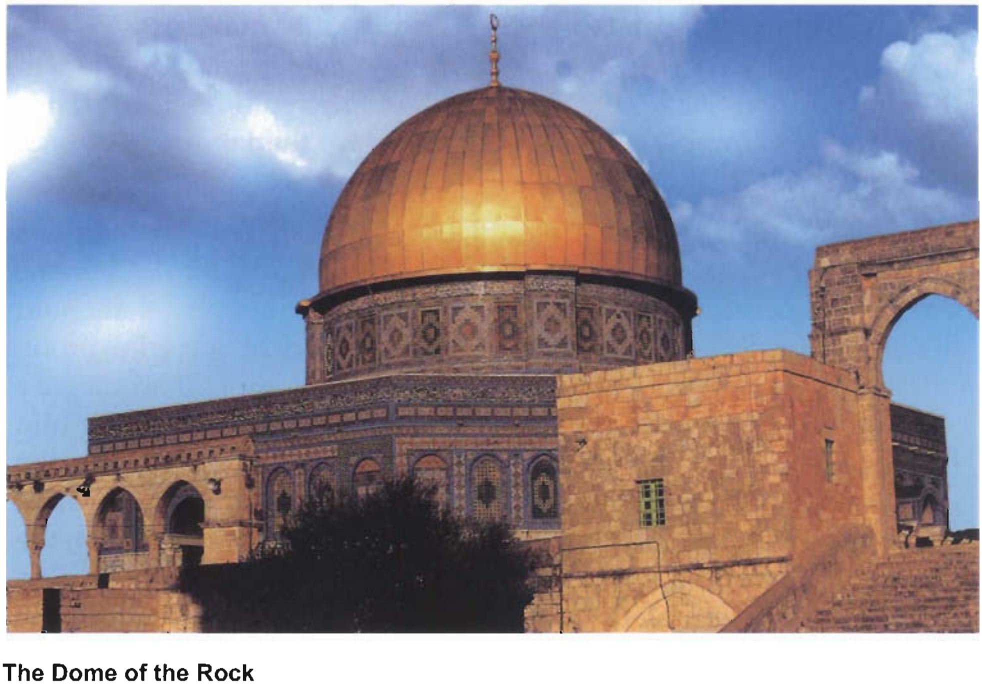
And to Sulaimān (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are All-Knower.

(Qur'ân 21: 81)

Allâh ﷻ favored Jerusalem and neighboring lands with many blessings, both of the physical and spiritual kind. In regards to "The neighborhood whereof We have blessed," 'neighborhood' refers to the lands of Ash-Sham (Syria and surrounding regions). These lands were the dwelling places of the Prophets and the landing places of the pure angels.

To be sure, the Prophet ﷺ could have ascended to the heavens directly from Makkah on the night of *Al-Isrâ'* and *Mi'râj*, but the Prophet's ascension to the heavens was a heavenly event that could not be confirmed for the Quraish by any kind of material proof. What I mean is, who from the Quraish, for example, had already seen *Sidratul-Muntaha* and could test the Prophet ﷺ by asking him to describe it for him? Of course, the answer is no one. But the earthbound journey of the Prophet ﷺ from Makkah to Jerusalem could be confirmed and seen as the miracle that it was. For when the Prophet ﷺ returned to Makkah, he gave a precise and detailed description of Jerusalem to those disbelieving members of the Quraish who had already visited it; and of course, the Prophet ﷺ





The Dome of the Rock

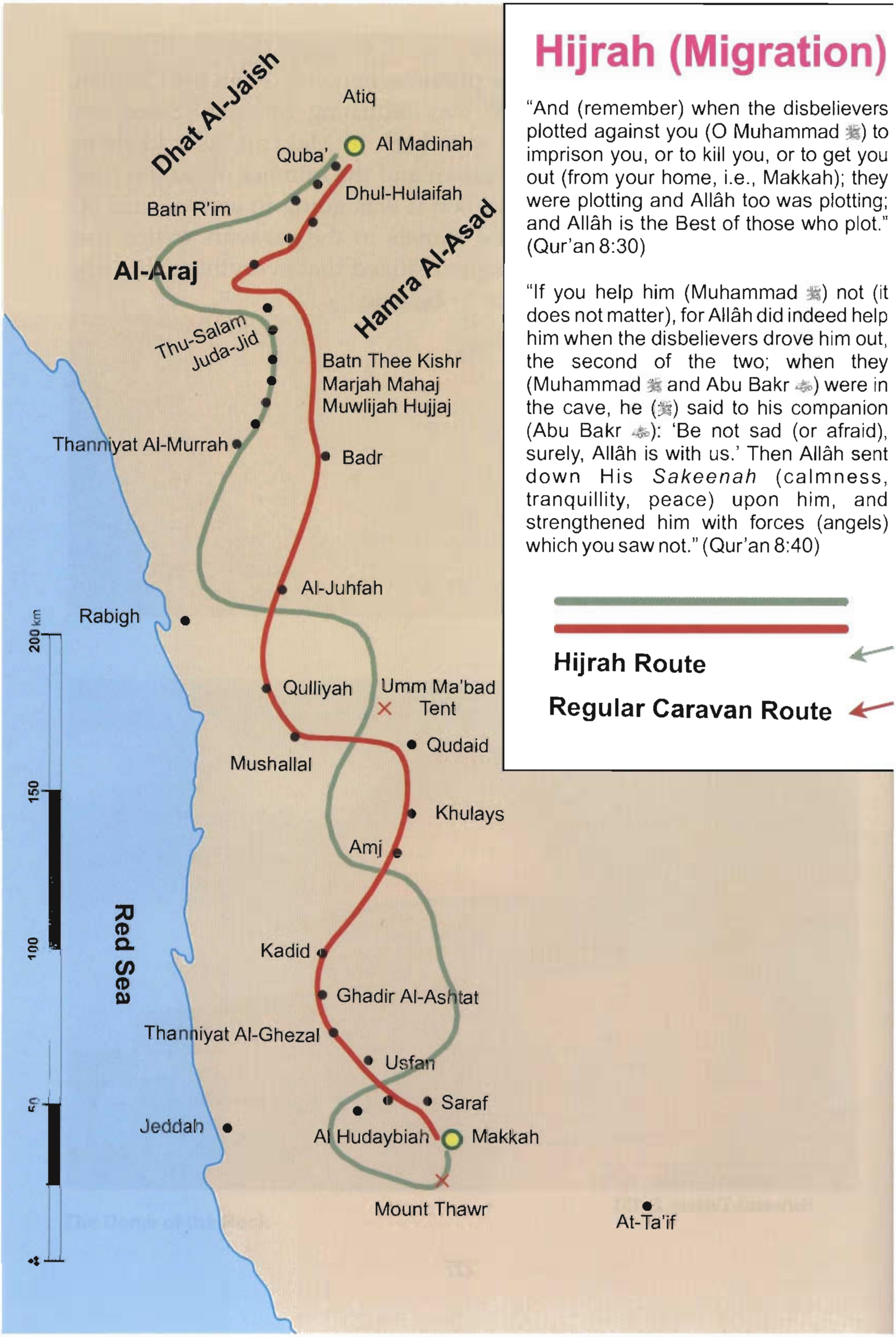
had never visited it prior to the previous evening. Then the Quraish inquired about a caravan that was returning to them. Since the Prophet ﷺ had seen it on the way back to Makkah, he told them precisely the situation of the caravan and the number of camels that were in it. He even told them when it was going to arrive. And he accurately described one of the camels in the caravan. When the caravan eventually arrived, people realized that everything that the Prophet ﷺ had said turned out to be true.

- At-Tafsir Al-Munir: 15/11
- Safwatut-Tafâsir: 2/151

Hijrah (Migration)

"And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e., Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot." (Qur'an 8:30)

"If you help him (Muhammad ﷺ) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ؓ) were in the cave, he (ﷺ) said to his companion (Abu Bakr ؓ): 'Be not sad (or afraid), surely, Allâh is with us.' Then Allâh sent down His *Sakeenah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not." (Qur'an 8:40)



The *Hijrah*

(The Migration from Makkah to Al-Madinah)

﴿وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ
خَيْرُ ٱلْمَـٰكِرِينَ ٣٠﴾

And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e., Makkah); they were plotting and Allāh too was plotting; and Allāh is the Best of those who plot.

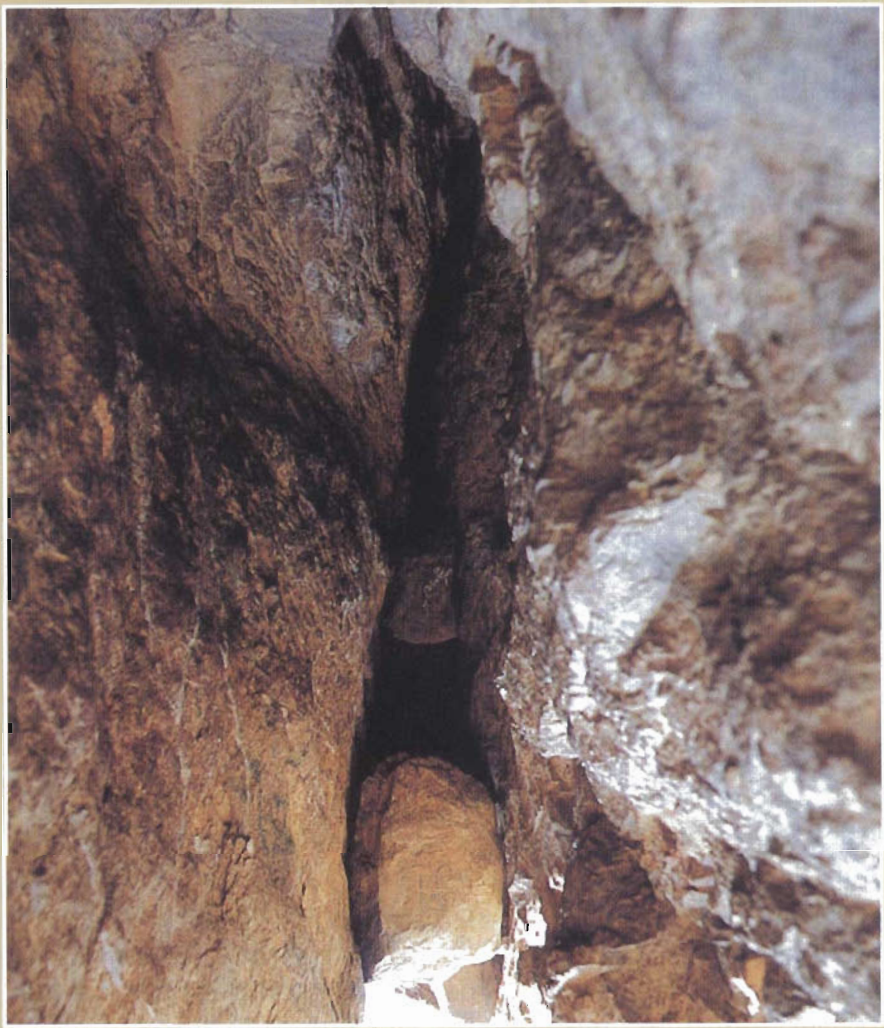
(Qur'ân 8: 30)

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا
فِى ٱلْغَارِ إِذْ يَقُولُ لِصَـٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ
عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ
وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ٤٠﴾

If you help him (Muhammad ﷺ) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ؓ) were in the cave, he (ﷺ) said to his companion (Abu Bakr ؓ): "Be not sad (or afraid), surely, Allāh is with us." Then Allāh sent down His *Sakīnah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost; and Allāh is All-Mighty, All-Wise.

(Qur'ân 9: 40)

After the *Bai'atul-'Aqabah Al-Ula* and *Bai'atul 'Aqabah Ath-Thâniyah* in which the inhabitants of Al-Madinah pledged to obey and defend the Prophet ﷺ the Quraish began to feel that they were losing



Mount Thawr having the Cave Thawr

control of the situation. Its leaders then gathered in Dâr An-Nadwah to try to find a solution to their problems. During their meeting, many solutions were proposed: one was to imprison the Prophet ﷺ until he died and another was to banish him from Makkah, by tying him to a camel and then steering that camel into the desert. The proposed solution that they agreed upon was much more sinister than the rest; they decided that a strong, young man from each sub-tribe should be chosen and that they should all strike the Prophet ﷺ with a single blow. The benefit of doing this was to spread the culpability of the heinous crime to all of the sub-tribes, so that no single sub-tribe had to fear retribution.

But their plan was of course thwarted. Taking many precautions that are outlined in the books of *Seerah*, the Prophet ﷺ left Makkah with Abu Bakr ﷺ. They hired a guide so as to avoid taking the normal roads, a step that was necessary since the Quraish offered a huge reward to anyone who brought the Prophet ﷺ back, dead or alive.

Here are some of the more important outcomes of the *Hijrah* (migration):

1) Having gathered together in one land, the Muslims were able to defend Islam and openly proclaim its teachings.

2) The Muslims had an actual country that was based on solid foundations, and that enabled them to take the necessary steps to keep that country stable and strong.

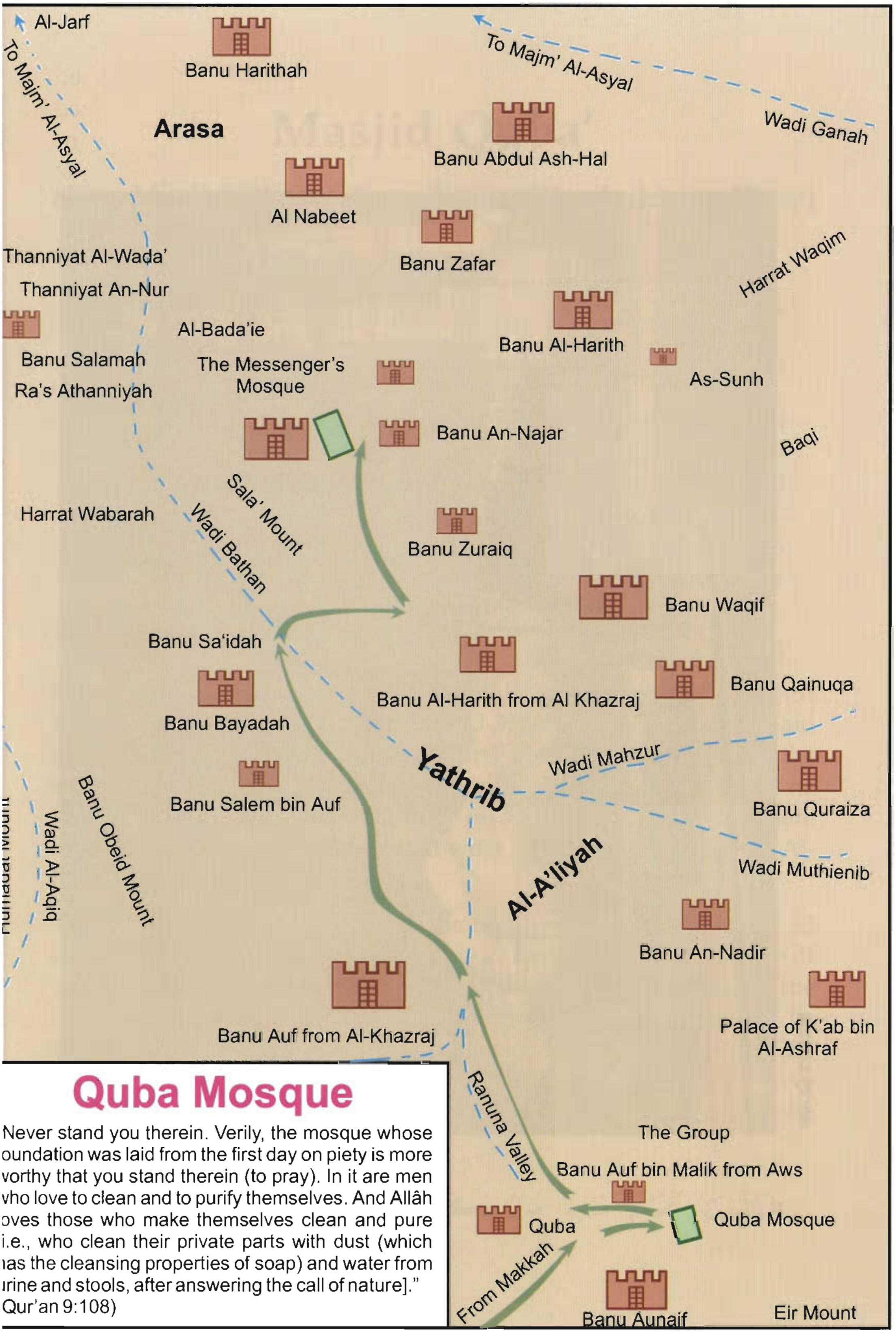
3) The Muslims were able to invite people to Islam not only in Makkah or Al-Madinah, but also in most of the inhabited world.

4) In Makkah, when the Muslims were weak, there were no hypocrites. But when the Muslims established themselves in Al-Madinah, it was in the interest of some of Islam's enemies to feign to be Muslims, in order to attack Islam from within. Hence the appearance of the hypocrites, who were led by 'Abdullah ibn Ubai ibn Salûl.

5) Before the Prophet's migration to Al-Madinah, the trading caravans of the Quraish traveled in safety during their summer

and winter journeys. But after the Muslims established themselves in Al-Madinah, and because the Quraish had seized all of the wealth of the Muslims in Makkah, the trading caravans of the Quraish were threatened by the presence of Muslims in Al-Madinah, since those caravans had to pass Al-Madinah on their way to Ash-Sham (Syria and surrounding regions).

- Ibn Sa'd: 1/227
- Ibn Hisham: 2/89
- Al-Bidâyah wan-Nihayah: 3/170
- At-Tabari: 2/370
- Al-Kamil Fit-Tarikh: 2/53
- 'Uyun Al-Athar: 2/81
- Muruj Adh-Dhahab: 2/85
- Al-Wafâ Bi-Ahwâl Al-Mustafah: 1/235



Quba Mosque

Never stand you therein. Verily, the mosque whose oundation was laid from the first day on piety is more vorthy that you stand therein (to pray). In it are men vho love to clean and to purify themselves. And Allâh oves those who make themselves clean and pure i.e., who clean their private parts with dust (which ıas the cleansing properties of soap) and water from ırine and stools, after answering the call of nature]." Qur'an 9:108)



Masjid Quba

Masjid Quba'

(The Masjid Whose Foundation Was Laid On Piety)

﴿لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾﴾

> Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allāh loves those who make themselves clean and pure [i.e., who clean their private parts with dust (which has the cleansing properties of soap) and water from urine and stools, after answering the call of nature].
>
> (Qur'ân 9: 108)

Quba', which is adjacent to Al-Madinah Al-Munawwarah, is best known for Masjid Quba', 'the Masjid whose foundation was laid from the first day on piety' and the first Masjid to be built since the advent of Islam. When the Prophet ﷺ migrated to Al-Madinah, he first stopped at Quba', arriving there on a Monday and staying there for four days. On the Friday of that week, the Prophet ﷺ went to Al-Madinah Al-Munawwarah.

Then in the year 9 H, just before the Battle of Tabûk, a group of 12 hypocrites built Masjid Dirar (mosque of hypocrites), the purpose of which was to promote harm and disbelief, and to disunite the believers. They asked the Prophet ﷺ to pray in their Masjid, and he ﷺ answered, "Indeed, I am upon a journey (for the Battle of Tabûk) and am much occupied; had we approached [there], we would have come to you and prayed in it." But after he ﷺ went to Tabûk, the following Verses were revealed:

﴿وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًۢا بَيْنَ ٱلْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ

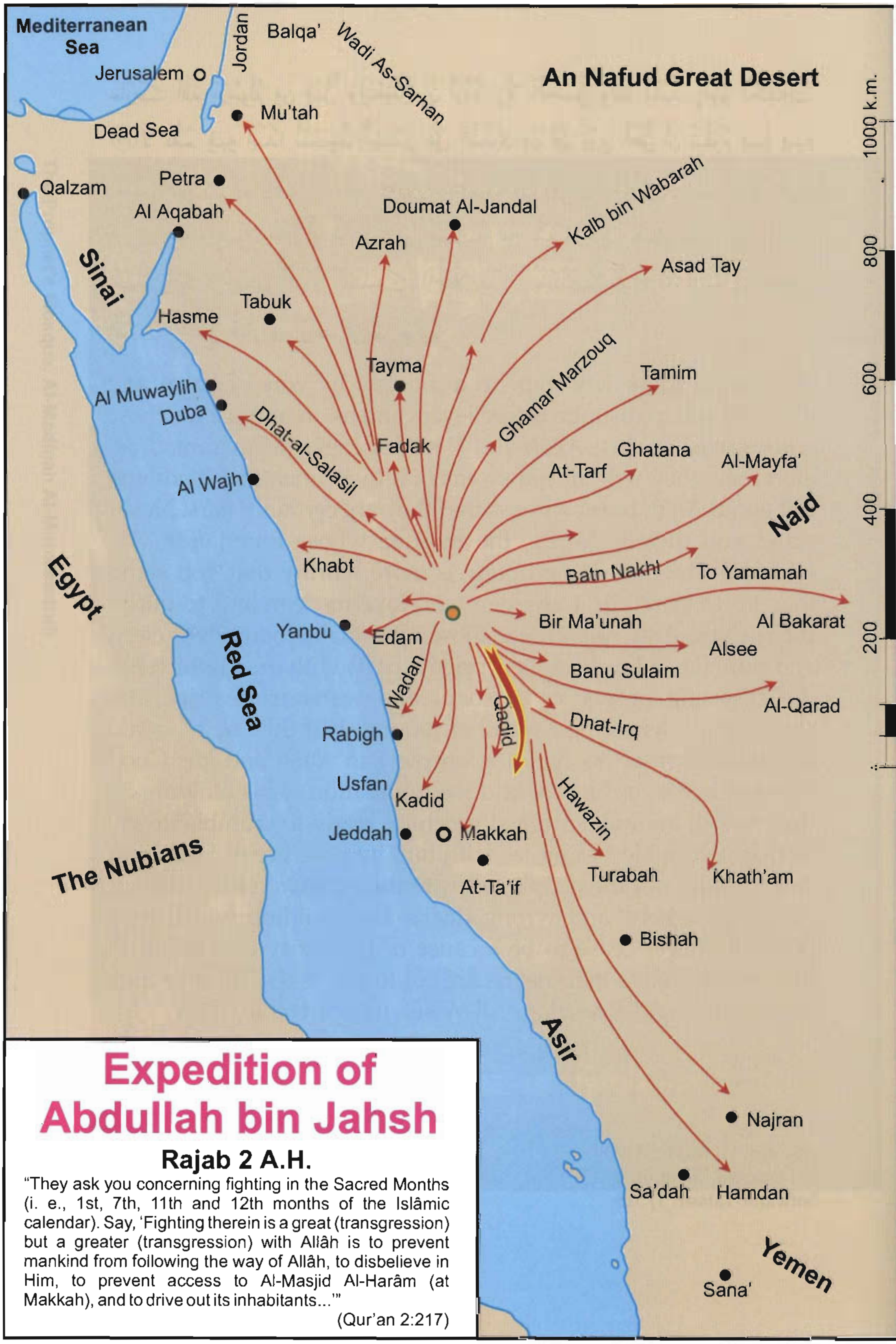


The Prophet’s Mosque, Al-Madinah Al-Munawwarah

حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَـٰذِبُونَ
﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ
رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ ۚ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾ أَفَمَنْ أَسَّسَ بُنْيَـٰنَهُۥ عَلَىٰ تَقْوَىٰ
مِنَ ٱللَّهِ وَرِضْوَٰنٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَـٰنَهُۥ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَٱنْهَارَ بِهِۦ فِى نَارِ
جَهَنَّمَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿١٠٩﴾ لَا يَزَالُ بُنْيَـٰنُهُمُ ٱلَّذِى بَنَوْا۟ رِيبَةً فِى قُلُوبِهِمْ
إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allāh and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allāh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the cleansing properties of soap) and water from urine and stools, after answering the call of nature]. Is it then he who laid the foundation of his building on piety to Allāh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allāh guides not the people who are the *Zālimūn* (cruel, violent, proud, polytheist and wrong doer). The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces (i.e. till they die). And Allāh is All-Knowing, All-Wise. (Qur'ân 9: 107-110)

- At-Tafsir Al-Munir: 11/38
- Ad-Durr Al-Manthur: 3/276
- Safwatut-Tafâsir: 1/518



Expedition of Abdullah bin Jahsh

Rajab 2 A.H.

"They ask you concerning fighting in the Sacred Months (i. e., 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, 'Fighting therein is a great (transgression) but a greater (transgression) with Allâh is to prevent mankind from following the way of Allâh, to disbelieve in Him, to prevent access to Al-Masjid Al-Harâm (at Makkah), and to drive out its inhabitants...'"

(Qur'an 2:217)

The Unit Of 'Abdullah ibn Jahsh رضي الله عنه that Was Sent To Batn Nakhlah

﴿يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ
بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ وَلَا
يَزَالُونَ يُقَـٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَـٰعُوا۟ ۚ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ
فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَـٰٓئِكَ حَبِطَتْ أَعْمَـٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ وَأُو۟لَـٰٓئِكَ أَصْحَـٰبُ
ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٢١٧﴾

They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to *Al-Masjid Al-Harām* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah* is worse than killing." And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever. (Qur'ân 2: 217)

In Jumâda Al-Ākhirah, of the year 2 H, the Messenger of Allâh ﷺ sent a unit headed by 'Abdullah ibn Jahsh رضي الله عنه to lie in wait for a small trading caravan that belonged to the Quraish. The Quraish had seized all of the wealth that the Muslims left behind in Makkah, and the Muslims were going to now try and cripple their trade routes. The members of that caravan were 'Amr bin Al-Hadrami

and three others. The Muslim unit intercepted the caravan, and in the ensuing struggle, 'Amr was killed and two others were taken prisoner. 'Abdullah ibn Jahsh رضي الله عنه and his companions then returned with the caravan, which consisted of many goods. The struggle that happened earlier took place on the first day of Rajab, one of the sacred months; the Muslims in the unit had mistakenly thought that it was one of the last days of Jumâda Al-Ākhirah. When the unit returned, the Prophet ﷺ said, "By Allâh, I had not ordered you to fight in (one of) the Sacred Month(s)." And the leaders of the Quraish said, "Muhammad has made lawful the Sacred Month, the month in which the fearful one feels safe, (the month in which) people go out to earn their living." Then Allâh ﷻ revealed these Verses:

﴿يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ
بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ وَلَا
يَزَالُونَ يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَٰعُوا۟ ۚ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ
فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ
ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢١٧﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ
ٱللَّهِ أُو۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾﴾

They ask you concerning fighting in the Sacred Months (i.e., 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to *Al-Masjid Al-Harām* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah* is worse than killing." And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whoso-ever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever. Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have

striven hard in the way of Allāh, all these hope for Allāh's Mercy. And Allāh is Oft-Forgiving, Most-Merciful.

(Qur'ân 2: 217, 218)

Units that the Prophet ﷺ sent on missions, as listed in *Tabagat ibn Sa'd*:

No.	Name Of Mission Or Mission Leader	Date Of Mission	Place	Muslim Participants	Participants From The Polytheists
1	Hamzah ibn 'Abdul-Muttalib ﷺ	Ramadan, 1 H.	The shores of the Red Sea	30 Muhâjirûn	30 men
2	'Ubaidah ibn Al-Hârith ibn 'Abdul-Muttalib ﷺ	Shawâl, 1 H.	Batn-Râbigh	60 Muhâjirûn	200 men
3	Sa'ad ibn Abi Waqqâs ﷺ	Dhil-Qa'dah, 1 H.	Al-Khurâz, near the Khum Crik	20 Muhâjirûn	A caravan of the Quraish
4	'Abdullah ibn Jahsh Al-Asdi ﷺ	Rajab, 2 H.	Batn Nakhlah	4 Muhâjirûn	A caravan of the Quraish
5	'Umair ibn 'Adi ibn Khurshah Al-Khatmi ﷺ	Ramadan, 2 H.	Al-Madinah Al-Munaw-warah	'Umair ﷺ by himself	'Asmâ bint Mirwân
6	Sâlim ibn 'Umair Al-'Umari ﷺ	Shawâl, 2 H.	–	Sâlim ﷺ by himself	Abu 'Ifk Al-Yahûdi
7	Muhammad ibn Maslamah ﷺ	Rabi' Al-Awwal, 3 H.	The outskirts of Al-Madinah	5 Muslims	Ka'ab Al-Ash-raf
8	Zaid ibn Hârithah ﷺ	Jumâda Al-Aakhirah, 3 H.	Al-Qaradah, in Najd	100 Riders	A caravan of Safwân
9	Abu Salamah Al-Makhzûmi ﷺ	Al-Muharram, 3 H.	Qatan	150 Men	A group of people from Banu Asad
10	'Abdullah ibn Unais ﷺ	Al-Muharram, 3 H.	'Uranah	'Abdullah ﷺ by himself	Sufyân Al-Hudhali
11	Al-Mundhir ibn 'Amr As-Sâ'idi ﷺ	Safar, 3 H.	The Ma'ûnah Well	70 men	Banu Sualaim
12	Marthad ibn Abi Marthad Al-Gha-nawi ﷺ	Safar, 3 H.	Ar-Raji'	10 men	Qârah and 'Adal
13	Muhammad ibn Maslamah ﷺ	10th of Muharram, 3 H.	Al-Quratâ	30 riders	Banu Bakr

No.	Name Of Mission Or Mission Leader	Date Of Mission	Place	Muslim Participants	Participants From The Polytheists
14	'Ukkâshah ibn Mihsan Al-Asadi	Rabi' Al-Awwal, 6 h.	Al-Ghamr (water source that belonged to Bani Asad)	40 men	-
15	Muhammad ibn Maslamah	Rabi' Al-Ākhir, 6 h.	Banu Tha'la-bah	10 men	Banu Tha'la-bah
16	Abu 'Ubaidah ibn Al-Jarrâh	Rabi' Al-Ākhir, 6 h.	Dhul-Qissah	40 men	Banu Mahârib
17	Zaid ibn Hârithah	Rabi' Al-Ākhir, 6 h.	Al-Jamûm	A number of Companions	Banu Sulaim
18	Zaid ibn Hârithah	Jumâdah Al-Ula, 6 h.	Al-'Ais	170 horsemen	Sâhil Al-Bahr
19	Zaid ibn Hârithah	Jumâda Al-Ākhirah, 6 h.	At-Taraf	15 men	Banu Tha'la-bah
20	Zaid ibn Hârithah	Jumâda Al-Aakhirah, 6 h.	Hasmah	500 men	Banu Judhâm
21	Zaid ibn Hârithah	Rajab, 6 h.	The Al-Qura Valley	A number of Companions	Jews from the Al-Qura Val-ley
22	'Abdur-Rahmân ibn 'Auf	Sha'bân, 6 h.	Damatul-Jan-dal	A number of Companions	Banu Kalb
23	'Ali ibn Abi Tâlib	Sha'bân, 6 h.	Fadak	100 men	Banu Sa'ad
24	Zaid ibn Hârithah	Ramadan, 6 h.	The Al-Qurrah Valley	A number of Companions	Fazarah
25	'Abdullah ibn 'Atik	Ramadan, 6 h.	Khaibar	5 men	Abu Râfai' An-Nadri
26	'Abdullah ibn Rawâhah	Shawâl, 6 h.	Khaibar	30 men	Asir ibn Zar-am
27	Kurz ibn Jâbir Al-Fihri	Shawâl, 6 h.	'Urainah	20 horsemen	'Urainah
28	'Amr bin Umayyah Ad-Damri	6 h.	-	2 men	Abu Sufyân
29	'Umar ibn Al-Khattâb	Sha'bân, 7 h.	Turabah	30 men	Hawazin
30	Abu Bakr As-Siddiq	Sha'bân, 7 h.	Najd	-	Banu Kilâb

No.	Name Of Mission Or Mission Leader	Date Of Mission	Place	Muslim Participants	Participants From The Polytheists
31	**Bashir ibn Sa'd Al-Ansâri ؓ**	**Sha'bân, 7 h.**	**Fadak**	**30 men**	**Banu Murrah**
32	Ghâlib ibn 'Abdullah Al-Laithi ؓ	Ramadan, 7 h.	Batn Nakhl	130 men	Banu 'Awâl
33	Bashir ibn Sa'd ؓ	Shawâl, 7 h.	Yemen and Ja-bâr	300 men	Ghatafân
34	Ibn Abi Al-'Aujâ As-Sulami ؓ	Dhil-Hijjah, 7 h.	Bani Salim	50 men	Banu Sulaim
35	Ghâlib ibn 'Abdullah Al-Laithi ؓ	Safar, 8 h.	Kadid	200 men	Banu Al-Mal-looh
36	Ghâlib ibn 'Abdullah Al-Laithi ؓ	Safar 8 h.	Fada	200 men	Banu Murrah
37	Shujâ' ibn Wahb Al-Asadi ؓ	Rabi' Al-Awwal, 8 h.	As-Sai	24 men	Hawazin
38	Ka'ab ibn 'Umair Al-Ghaffâri ؓ	Rabi' Al-Awwal, 8 h.	Dhât Atlâh	15 men	Polytheists in the highlands of Ash-Sham
39	Zaid ؓ, Ja'far ؓ, 'Abdullah ؓ	Jumâda Al-Ula, 8 h.	Al-Balqâ	3000 men	100 000 men
40	'Amr bin Al-'Aas ؓ	Jumâda Al-Aakhirah, 8 h.	Dhat As-Salâ-sil	300 men	Qudâ'ah
41	Abu 'Ubaidah ibn Al-Jarrâh ؓ	Rajab, 8 h.	Al-Qabaliyyah	300 men	Juhainah
42	Abu Qatâdah Al-Ansâri ؓ	Sha'bân, 8 h.	Khadirah	15 men	Ghatafan
43	Abu Qatâdah Al-Ansâri ؓ	Ramadan, 8 h.	Batn Idam	8 men	
44	Khâlid ibn Al-Walid ؓ	Ramadan, 8 h.	Nakhl	30 horsemen	Hadm Al-'Uz-zah
45	'Amr ibn Al-'Aas ؓ	Ramadan, 8 h.	Hadam Sanan Suwâ'	A number of Companions ؓ	Banu Hudhail
46	Sa'ad ibn Zaid Al-Ashhali ؓ	Ramadan, 8 h.	Al-Mushallal	20 horsemen	-
47	Khâlid ibn Al-Walid ؓ	Shawâl, 8 h.	Southern Mak-kah	350 men	Banu Judhai-mah
48	At-Tufail ibn 'Amr Ad-Dausi ؓ	Shawâl, 8 h.	-	-	-
49	'Uyainah ibn Hisn Al-Fazâri ؓ	Al-Muharram, 9 h.	Banu Tamim	50 horsemen	Banu Tamim

No.	Name Of Mission Or Mission Leader	Date Of Mission	Place	Muslim Participants	Participants From The Polytheists
50	Qutbah ibn 'Aamir ﷺ	Safar, 9 h.	Tubalah	20 men	Banu Khath'am
51	Ad-Dahhak Al-Kulabi ﷺ	Rabi' Al-Awwal, 9 h.	Zujj Lawah	A number of Companions ﷺ	Banu Kilâb
52	'Alqamah bin Mujazziz Al-Mudliji ﷺ	Rabi' Al-Aakhir, 9 h.	Jeddah	300 men	A group from Habashah
53	'Ali ibn Abi Tâlib ﷺ	Rabi' Al-Ākhir, 9 h.	Ard Hatim At-Tai	150 men	Tai
54	'Ukkashah ibn Mihsan Al-Asadi ﷺ	Rabi' Al-Ākhir, 9 h.	The Land of 'Adhrah and Balli	A number of Companions ﷺ	Al-Janab
55	Khalid ibn Al-Walid ﷺ	Rabi' Al-Awwal, 10 h.	Najran	A number of Companions ﷺ	Banu 'Abdul-Madan
56	'Ali ibn Abi Tâlib ﷺ	Ramadan, 10 h.	Yemen	300 horsemen	Banu Madhhaj

- Tabaqât Ibn Sa'd: Vol. 2, pg. 5 and subsequent pages

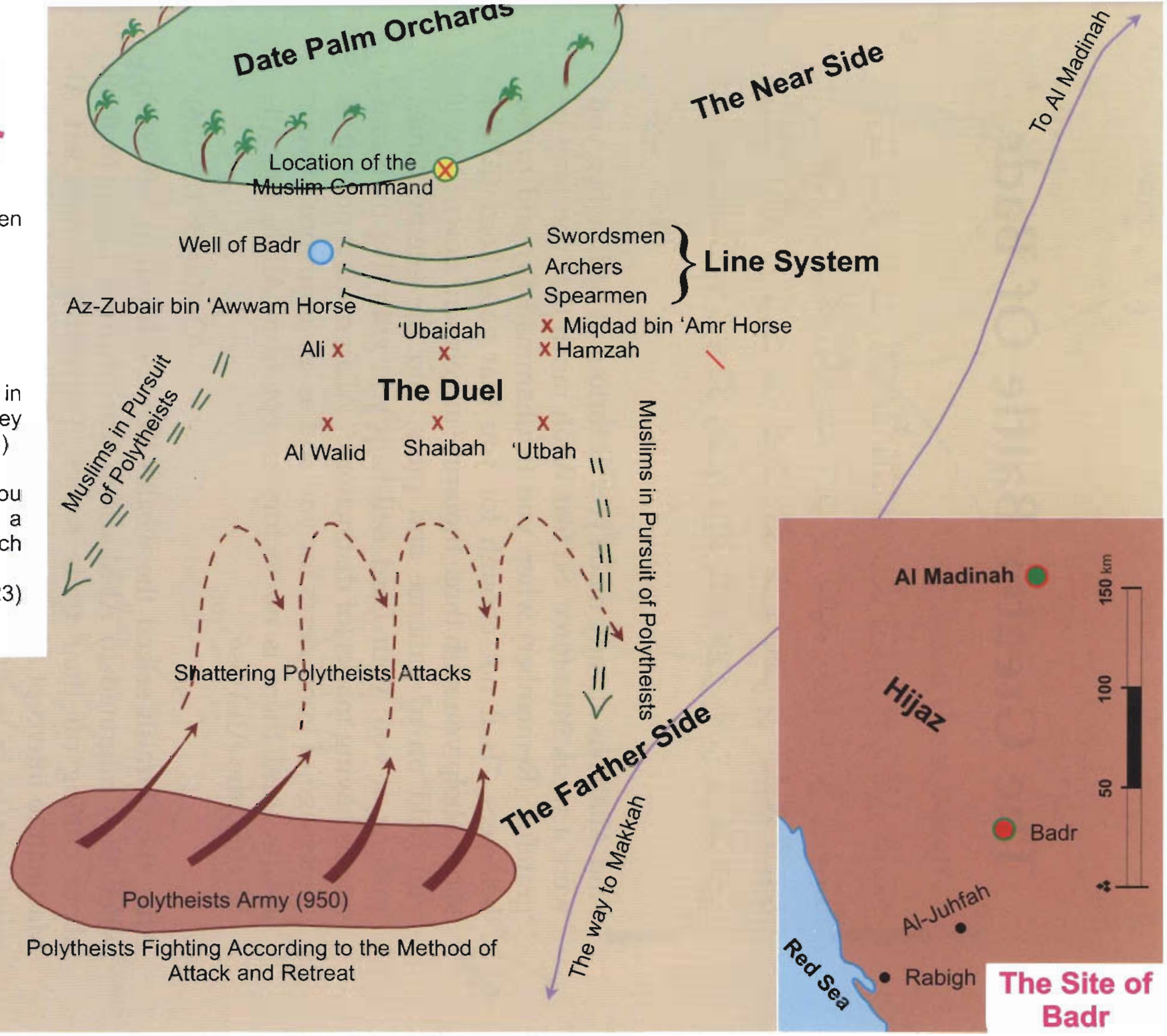
The Greater Battle of Badr

(The Day of Criterion, the day when the two forces met.)

17 Ramadan 2 A.H.
13 March 624 A.D.

"Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure." (Qur'an 61:4)

"And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful."
(Qur'an 3:123)



The Greater Battle Of Badr

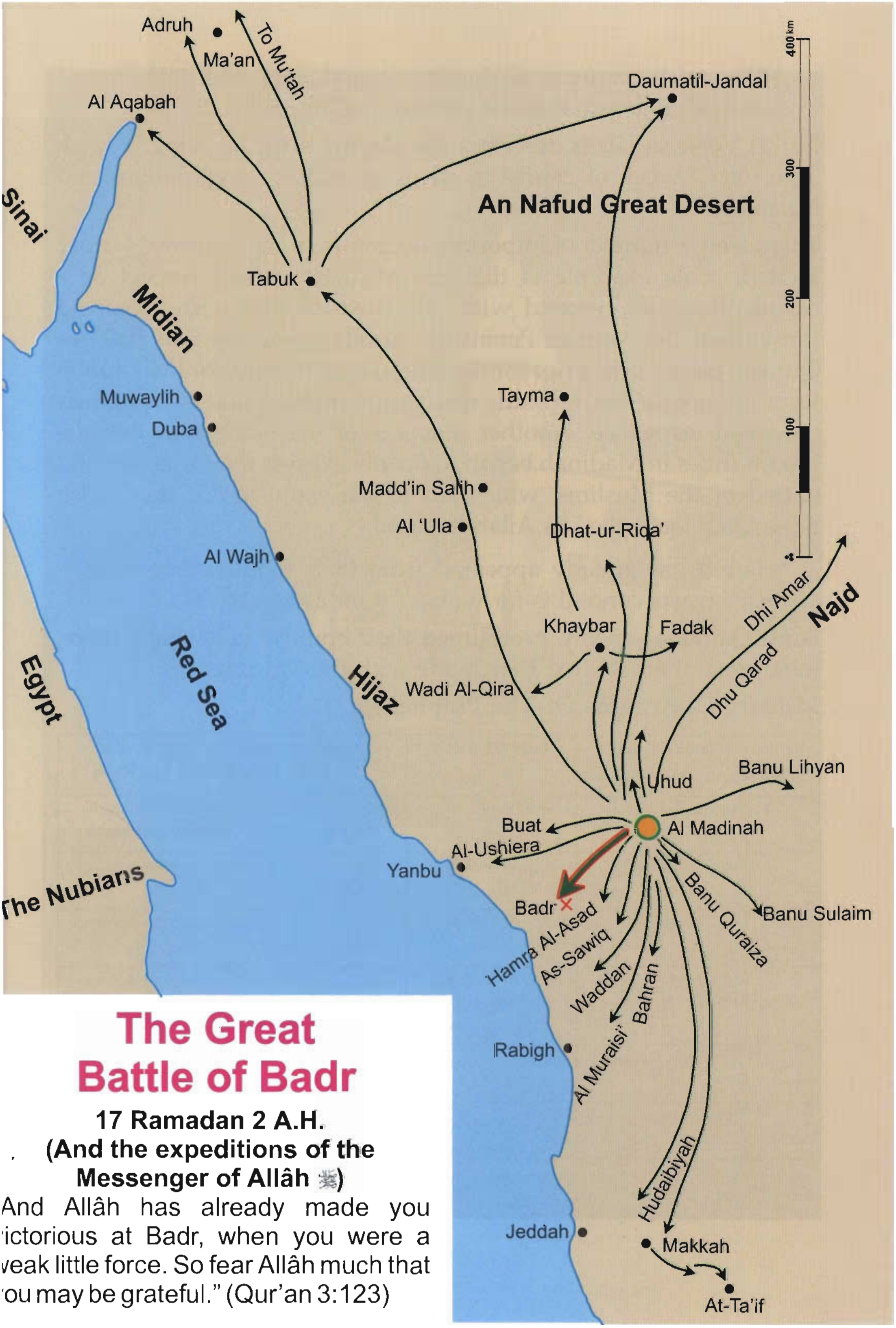
﴿وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ
أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾ بَلَىٰٓ ۚ إِن تَصْبِرُوا۟
وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ
﴿١٢٥﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۗ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ
ٱلْحَكِيمِ ﴿١٢٦﴾﴾

And Allāh has already made you victorious at Badr, when you were a weak little force. So fear Allāh much that you may be grateful. (Remember) when you (Muhammad ﷺ) said to the believers, "Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down? Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise.

(Qur'ân 3: 123-126)

After the Quraish seized the wealth that the Muslims left behind when they migrated to Al-Madinah, the Muslims began to think about cutting off their trade routes. The Muslims then left Al-Madinah to intercept a caravan that was headed by Abu Sufyân, in what was to be a legitimate economic embargo. Meanwhile, the Quraish had left Makkah to intercept the Muslims, and this resulted in the Greater Battle of Badr, which took place on the 17th of Ramadan, in the year 2 H. Allâh ﷻ said:

And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much (abstain from all kinds of sins and evil dids which He has forbidden and love



The Great Battle of Badr

17 Ramadan 2 A.H.
(And the expeditions of the Messenger of Allâh ﷺ)

And Allâh has already made you ictorious at Badr, when you were a veak little force. So fear Allâh much that ou may be grateful." (Qur'an 3:123)

Allâh much, perform all kinds of good dids which He has ordained) that you may be grateful." (Qur'ân 3: 123)

In this Verse, Allâh ﷻ describes the Muslim army as being 'a weak little force,' weak of course in terms of military preparations and capability.

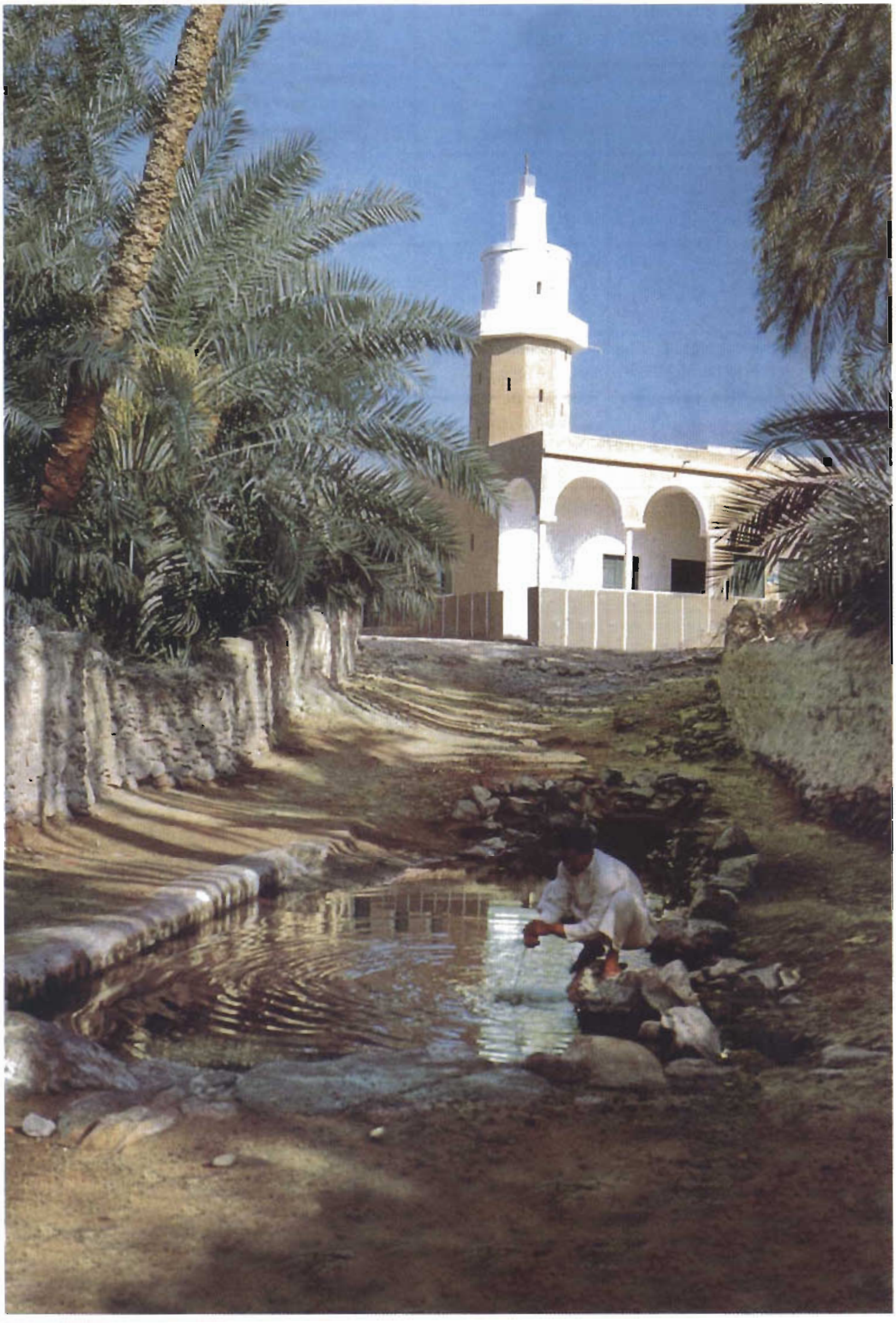
There were a number of important outcomes of the Muslims' victory at Badr. One example is that the Muslims gained respect as a military force to contend with, for news of their victory spread throughout the Arabian Peninsula. Another outcome was that the Quraish paid a dear price for the battle, both in terms of lives and in terms of morale for the battle was a serious shock and blow to their conceited arrogance. Another outcome of the battle was that the Jewish tribes in Madinah began to openly express their jealousy and hatred of the Muslims, which led to the expulsion of the Jewish Banu Qainuqa' tribe. As Allâh has said:

"Hatred has already appeared from their mouths, but what their breasts conceal is far worse." (Qur'ân 3: 118)

Banu Qainuqa' openly proclaimed their enmity, but what's more, they broke the pact that they made with the Muslims.

Military Campaigns Of The Prophet ﷺ:

Battle Number	Name Of Battle	Date Of Battle	Cause Of Battle Or Main Events That Took Place During The Battle
1	Waddan (Al-Abwa)	Safar, 2 H.	The first of the Prophet's military expeditions. Its goal was hinder trading concerns of the Quraish
2	Bawât (Radwâ)	Rabi' Al-Awwal, 2 H.	The goal was to overtake a caravan that belonged to the Quraish
3	Al-'Ushairah	Jumâda Al-Ãkhirah, 2 H.	The goal was to overtake a caravan that belonged to the Quraish
4	First Battle of Badr (Safawân)	Jumâda Al-Ãkhirah, 2 H.	The goal of this mission was to apprehend Kurz ibn Jâbir Al-Fihri, who raided one of Madinah's pastures
5	The Greater Battle of Badr	Ramadan, 2 H.	The initial goal of this expedition was to overtake a caravan that belonged to the Quraish
6	Banu Qainuqa'	Shawal, 2 H.	This battle occurred as a result of the Jews breaking their pact with the Muslims



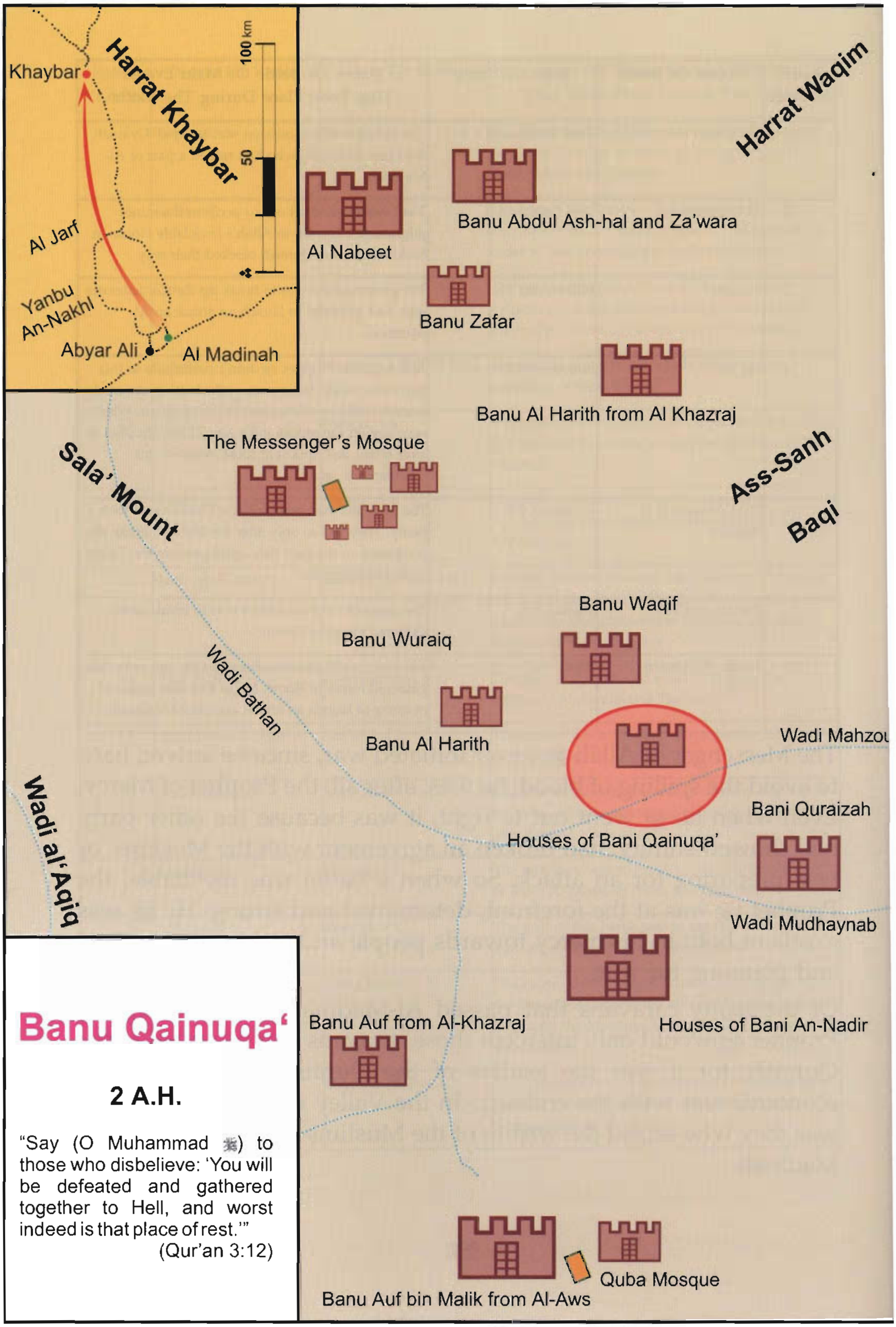
Spring of Badr and Masjid Al-Arish

Battle Number	Name Of Battle	Date Of Battle	Cause Of Battle Or Main Events That Took Place During The Battle
7	Banu Sulaim	Shawâl, 2 h.	The Messenger of Allâh ﷺ traveled until Qarqarah Al-Kadar, in order to break up the gathering of Banu Sulaim and Ghatafan
8	As-Sawiq	Dhil-Hijjah, 2 h.	The goal of this mission was to thwart Abu Sufyan's plans, for he had come to Al-Madinah, in order to exact revenge for the Battle of Badr
9	Dhi Amar	Rabi' Al-Awwal, 3 h.	The goal of this mission was to break up the gathering of Banu Tha'labah and Maharib before they could launch an assault upon Al-Madinah
10	Buhrân	Jumâda Al-Ulah, 3 h.	The goal of this mission was to break up the gathering of Banu Sulaim
11	Uhud	Shawâl, 3 h.	The goal of this battle was to defeat the army of the Quraish that had come to fight the Muslims in Al-Madinah
12	Hamra Al-Asad	Shawâl, 3 h.	The goal of this mission was to impede Abu Sufyân, who was planning to launch an assault on Al-Madinah
13	Banu An-Nudair	Rabi' Al-Awwal, 4 h.	Because the tribe of Banu An-Nadir was plotting to kill the Messenger of Allâh ﷺ through treacherous means, the Muslims went to them and expelled them from Al-Madinah
14	Dhat Ar-Riqa'	Al-Muharram, 4 h.	The goal of this mission was to break up the gathering of Anmar and Tha'labah
15	Last [Battle of] Badr	Sha'bân, 4 h.	The goal of this mission was to overtake Abu Sufyân
16	Dumatil-Jundal	Rabi' Al-Awwal, 5 h.	The goal of this mission was to disband a group of highway robbers, who were planning a surprise attack on Al-Madinah
17	Al-Muraisi'	Sha'bân, 5 h.	The goal here was to break up the gathered forces of Banu Al-Mustaliq (from the Khuza'ah)
18	Al-Khandaq	Shawâl, 5 h.	The goal of this battle was to impede the confederates, who were headed by the Quraish
19	Banu Quraizah	Dhil-Qa'dah, 5 h.	The cause of this expedition was the treachery of the Banu Quraidhah tribe, who broke their covenant with the Muslims during the Siege of the Confederates
20	Banu Laihyan	Rabi' Al-Awwal, 6 h.	The purpose of this expedition was to punish Banu Laihyan from the Hudhail for killing some Companions ﷸ (Ar-Raji')

Battle Number	Name Of Battle	Date Of Battle	Cause Of Battle Or Main Events That Took Place During The Battle
21	Dhi Qarad (Al-Ghabah)	Rabi' Al-Awwal, 6 h.	The purpose of this mission was to repel 'Uyainah ibn Hisn Al-Fazari, who had raided a part of Al-Madinah
22	Al-Hudaibiyyah	Dhil-Qa'dah, 6 h.	The Muslims had set out to perform the minor pilgrimage (*'Umrah*) to Allâh's Inviolable House in Makkah, but the Quraish blocked their way
23	Khaibar	Muharram, 7 h.	The purpose here was to break up the Confederates who had gathered to launch an attack on Al-Madinah
24	Mu'tah	Jumada Al-Ulah, 8 h.	Although the Prophet ﷺ didn't participate in this particular battle, the events of the battle were made known to him while he was in Al-Madinah. While standing on the pulpit of his Masjid, the Prophet ﷺ gave a live description of those events to his Companions ﷺ.
25	The Conquering of Makkah	Ramadan, 8 h.	The Muslims marched towards Makkah and took it easily. They did so only after the Quraish broke the conditions of the pact they agrid upon in the Treaty of Al-Hudaibiyyah
26	Hunain and Ta'if	Shawal, 8 h.	The purpose of these battles was to break up the gathered forces of Thaqif
27	Tabuk (Al-'Usrah)	Rajab, 9 h.	The purpose of this expedition was to mit with the gathered forces of Rome, forces that had gathered in order to launch an attack against Al-Madinah

The Messenger of Allâh ﷺ never initiated war, since he strived hard to avoid the spilling of blood; he was, after all, the Prophet of Mercy. Even when he ﷺ went out to fight, it was because the other party had showed enmity, had broken an agreement with the Muslims, or was preparing for an attack. So when a battle was inevitable, the Prophet ﷺ was at the forefront, determined and strong. He ﷺ was excellent both in his mercy towards people and in his preparations and planning for war.

Of the many caravans that passed Al-Madinah or near to it, the Prophet ﷺ would only intercept those caravans that belonged to the Quraish, for it was the leaders of the Quraish who started the economic war with the embargo in the Valley of Abu Talib; and it was they who seized the wealth of the Muslims that migrated to Al-Madinah.



Banu Qainuqa'

2 A.H.

"Say (O Muhammad ﷺ) to those who disbelieve: 'You will be defeated and gathered together to Hell, and worst indeed is that place of rest.'"
(Qur'an 3:12)

Banu Qainuqa'

﴿قُل لِّلَّذِينَ كَفَرُوا۟ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٢﴾﴾

Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest."

(Qur'ân 3: 12)

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا۟ مَا عَنِتُّمْ قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْـَٔايَـٰتِ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾﴾

O you who believe! Take not as (your) *Bitānah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indid We have made plain to you the *Ayāt* (proofs, Verses, evidences) if you understand.

(Qur'ân 3: 118)

When the Messenger of Allâh ﷺ arrived in Al-Madinah, he ﷺ made a peace pact with the Jewish tribes of Al-Madinah. There were two important conditions in that pact:

1) The Jews would not help anyone that attacked the Muslims.
2) If any enemy launched a surprise attack on Al-Madinah, the Jews would help the Muslims.

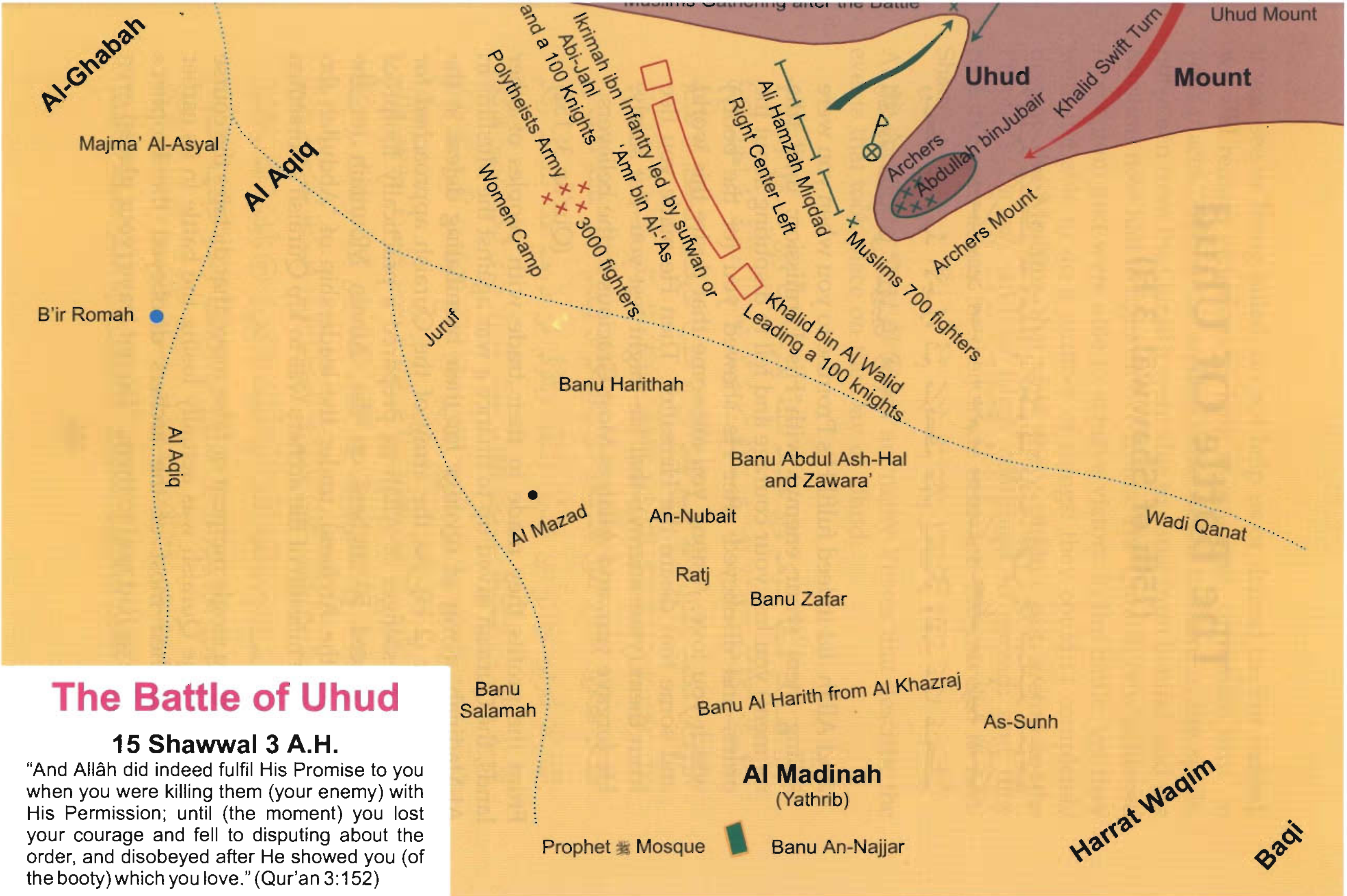
But after many polytheists from the Quraish were killed in the Battle of Badr, the Jewish tribes of Al-Madinah openly proclaimed their hatred of the Muslims. They boasted that, "Muhammad has not faced anyone that knows how to fight. If we were to meet him in

battle, he would face fighting which (in its intensity and fierceness) no one else can come near to"

After openly proclaiming their hatred, they began to ridicule the Muslims. Things went too far one day when a Muslim woman went to the marketplace of Banu Qainuqa', intending to sell some jewelry that she had with her. She sat down beside a jeweler from the Jewish Banu Qainuqa' tribe. That jeweler went behind her and tied the edge of her garment to her back, so that when she later stood, her private areas became exposed. While the jeweler and those with him began to laugh, she let out a scream. A Muslim man who was nearby jumped on the jeweler and killed him; then a group of Jews ganged up on the Muslim and killed him.

It was in this manner that Banu Qainuqa' became the first of Madinah's Jewish tribes to break the pact that they all made with the Messenger of Allâh ﷺ. After news of what happened in the marketplace of Banu Qainuqa' reached the Messenger of Allâh ﷺ, he set out with his Companions ﷺ and together they surrounded the tribe's fortresses, waiting for them to come out. The siege lasted for 15 nights, after which Banu Qainuqa' surrendered. Through the intercession of 'Abdullah ibn Ubai ibn Salûl, they were not physically punished, but were instead expelled from Al-Madinah Al-Munawwarah.

- Ibn Hisham: 2/118
- Al-Bidayah wan-Nihayah: 4/3
- At-Tabari: 2/481



The Battle of Uhud

15 Shawwal 3 A.H.

"And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love." (Qur'an 3:152)

The Battle Of Uhud

(15th of Shawwâl, 3 H)

﴿وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾﴾

> And Allāh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allāh is Most Gracious to the believers.
>
> (Qur'ân 3: 152)

From the profits they made in their trade with peoples of other lands, the Quraish saved up to finance a war against the Muslims in Al-Madinah, a war of revenge for their humiliating defeat in the Battle of Badr (2 H). As the army of the Quraish approached for battle, the Messenger of Allâh ﷺ prepared a practically foolproof plan. He placed 50 archers on the 'Ainain Mountain (or the Mountain of the Archers), under the leadership of 'Abdullah ibn Jubair ﷺ. The mission of the archers was to kip Quraish's horsemen at bay.

But it is often a single moment or false move that dictates the course of a battle. The Quraish was actually losing the battle in its earlier stages. But then most of the archers disobeyed the Prophet's command. He ﷺ had said to them, "Do not leave (your places) even

if you see us being killed, do not help us or defend us. For indeed, we will remain victorious as long as you stay or remain firm in your places." When the archers came down to share in the spoils, horsemen from the Quraish were able to come from behind, and the Muslims now had to fight on two fronts. The Quraish now achieved momentum and were able to achieve victory in the battle, yet they were not able to do a number of things: they couldn't completely destroy the Muslims that day; they couldn't put a stop to the Prophet's *Da'wah,* and so Islam continued to spread; and they couldn't open a way for their trade caravans that traveled to Ash-Sham.

At the end of the *Sûrat Āl 'Imrân* are many Verses that describe the events that took place on the Day of Uhud:

﴿إِن تَمۡسَسۡكُمۡ حَسَنَةٞ تَسُؤۡهُمۡ وَإِن تُصِبۡكُمۡ سَيِّئَةٞ يَفۡرَحُواْ بِهَاۖ وَإِن تَصۡبِرُواْ وَتَتَّقُواْ لَا
يَضُرُّكُمۡ كَيۡدُهُمۡ شَيۡـًٔاۗ إِنَّ ٱللَّهَ بِمَا يَعۡمَلُونَ مُحِيطٞ ١٢٠ وَإِذۡ غَدَوۡتَ مِنۡ أَهۡلِكَ تُبَوِّئُ
ٱلۡمُؤۡمِنِينَ مَقَٰعِدَ لِلۡقِتَالِۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ١٢١ إِذۡ هَمَّت طَّآئِفَتَانِ مِنكُمۡ أَن تَفۡشَلَا
وَٱللَّهُ وَلِيُّهُمَاۗ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١٢٢ وَلَقَدۡ نَصَرَكُمُ ٱللَّهُ بِبَدۡرٖ وَأَنتُمۡ أَذِلَّةٞۖ فَٱتَّقُواْ ٱللَّهَ
لَعَلَّكُمۡ تَشۡكُرُونَ ١٢٣ إِذۡ تَقُولُ لِلۡمُؤۡمِنِينَ أَلَن يَكۡفِيَكُمۡ أَن يُمِدَّكُمۡ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٖ مِّنَ
ٱلۡمَلَٰٓئِكَةِ مُنزَلِينَ ١٢٤ بَلَىٰٓۚ إِن تَصۡبِرُواْ وَتَتَّقُواْ وَيَأۡتُوكُم مِّن فَوۡرِهِمۡ هَٰذَا يُمۡدِدۡكُمۡ رَبُّكُم
بِخَمۡسَةِ ءَالَٰفٖ مِّنَ ٱلۡمَلَٰٓئِكَةِ مُسَوِّمِينَ ١٢٥ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشۡرَىٰ لَكُمۡ وَلِتَطۡمَئِنَّ قُلُوبُكُم
بِهِۦۗ وَمَا ٱلنَّصۡرُ إِلَّا مِنۡ عِندِ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ ١٢٦ لِيَقۡطَعَ طَرَفٗا مِّنَ ٱلَّذِينَ كَفَرُوٓاْ أَوۡ
يَكۡبِتَهُمۡ فَيَنقَلِبُواْ خَآئِبِينَ ١٢٧ لَيۡسَ لَكَ مِنَ ٱلۡأَمۡرِ شَيۡءٌ أَوۡ يَتُوبَ عَلَيۡهِمۡ أَوۡ يُعَذِّبَهُمۡ فَإِنَّهُمۡ
ظَٰلِمُونَ ١٢٨ وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ يَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۚ
وَٱللَّهُ غَفُورٞ رَّحِيمٞ ١٢٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُواْ ٱلرِّبَوٰٓاْ أَضۡعَٰفٗا مُّضَٰعَفَةٗۖ وَٱتَّقُواْ
ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ١٣٠ وَٱتَّقُواْ ٱلنَّارَ ٱلَّتِيٓ أُعِدَّتۡ لِلۡكَٰفِرِينَ ١٣١ وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ
لَعَلَّكُمۡ تُرۡحَمُونَ ١٣٢ وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ
وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ ١٣٣ ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ
وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٣٤ وَٱلَّذِينَ إِذَا فَعَلُواْ فَٰحِشَةً أَوۡ ظَلَمُوٓاْ

أَنفُسَهُمْ ذَكَرُواْ ٱللَّهَ فَٱسْتَغْفَرُواْ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّواْ عَلَىٰ مَا
فَعَلُواْ وَهُمْ يَعْلَمُونَ ١٣٥ أُوْلَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِي مِن تَحْتِهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَاۚ وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ١٣٦ قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُواْ فِي
ٱلْأَرْضِ فَٱنظُرُواْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ١٣٧ هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ
لِّلْمُتَّقِينَ ١٣٨ وَلَا تَهِنُواْ وَلَا تَحْزَنُواْ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ١٣٩ إِن
يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ
وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ١٤٠ وَلِيُمَحِّصَ
ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَيَمْحَقَ ٱلْكَٰفِرِينَ ١٤١ أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ
ٱلَّذِينَ جَٰهَدُواْ مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ١٤٢ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ
فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ١٤٣ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُۚ أَفَإِيْن
مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔاۗ
وَسَيَجْزِي ٱللَّهُ ٱلشَّٰكِرِينَ ١٤٤ وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًاۗ
وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْأٓخِرَةِ نُؤْتِهِۦ مِنْهَاۚ وَسَنَجْزِي
ٱلشَّٰكِرِينَ ١٤٥ وَكَأَيِّن مِّن نَّبِيٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُواْ لِمَآ أَصَابَهُمْ فِي سَبِيلِ ٱللَّهِ
وَمَا ضَعُفُواْ وَمَا ٱسْتَكَانُواْۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ١٤٦ وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُواْ رَبَّنَا ٱغْفِرْ
لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِيٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ١٤٧ فَـَٔاتَىٰهُمُ ٱللَّهُ
ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْأٓخِرَةِۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ١٤٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن
تُطِيعُواْ ٱلَّذِينَ كَفَرُواْ يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُواْ خَٰسِرِينَ ١٤٩ بَلِ ٱللَّهُ
مَوْلَىٰكُمْۖ وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ ١٥٠ سَنُلْقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُواْ ٱلرُّعْبَ بِمَآ
أَشْرَكُواْ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًاۖ وَمَأْوَىٰهُمُ ٱلنَّارُۖ وَبِئْسَ مَثْوَى ٱلظَّٰلِمِينَ
١٥١ وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ
وَتَنَٰزَعْتُمْ فِي ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَۚ مِنكُم مَّن يُرِيدُ
ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْأٓخِرَةَۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْۖ وَلَقَدْ عَفَا
عَنكُمْۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ١٥٢ إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ

وَٱلرَّسُولُ يَدۡعُوكُمۡ فِيٓ أُخۡرَىٰكُمۡ فَأَثَٰبَكُمۡ غَمَّۢا بِغَمّٖ لِّكَيۡلَا تَحۡزَنُواْ عَلَىٰ مَا
فَاتَكُمۡ وَلَا مَآ أَصَٰبَكُمۡۗ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ﴿١٥٣﴾ ثُمَّ أَنزَلَ عَلَيۡكُم مِّنۢ بَعۡدِ ٱلۡغَمِّ
أَمَنَةٗ نُّعَاسٗا يَغۡشَىٰ طَآئِفَةٗ مِّنكُمۡۖ وَطَآئِفَةٞ قَدۡ أَهَمَّتۡهُمۡ أَنفُسُهُمۡ يَظُنُّونَ بِٱللَّهِ غَيۡرَ
ٱلۡحَقِّ ظَنَّ ٱلۡجَٰهِلِيَّةِۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلۡأَمۡرِ مِن شَيۡءٖۗ قُلۡ إِنَّ ٱلۡأَمۡرَ كُلَّهُۥ لِلَّهِۗ يُخۡفُونَ
فِيٓ أَنفُسِهِم مَّا لَا يُبۡدُونَ لَكَۖ يَقُولُونَ لَوۡ كَانَ لَنَا مِنَ ٱلۡأَمۡرِ شَيۡءٞ مَّا قُتِلۡنَا هَٰهُنَاۗ قُل لَّوۡ
كُنتُمۡ فِي بُيُوتِكُمۡ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيۡهِمُ ٱلۡقَتۡلُ إِلَىٰ مَضَاجِعِهِمۡۖ وَلِيَبۡتَلِيَ ٱللَّهُ مَا فِي
صُدُورِكُمۡ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمۡۚ وَٱللَّهُ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾ إِنَّ ٱلَّذِينَ تَوَلَّوۡاْ
مِنكُمۡ يَوۡمَ ٱلۡتَقَى ٱلۡجَمۡعَانِ إِنَّمَا ٱسۡتَزَلَّهُمُ ٱلشَّيۡطَٰنُ بِبَعۡضِ مَا كَسَبُواْۖ وَلَقَدۡ عَفَا ٱللَّهُ
عَنۡهُمۡۗ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٞ ﴿١٥٥﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَكُونُواْ كَٱلَّذِينَ كَفَرُواْ وَقَالُواْ لِإِخۡوَٰنِهِمۡ
إِذَا ضَرَبُواْ فِي ٱلۡأَرۡضِ أَوۡ كَانُواْ غُزّٗى لَّوۡ كَانُواْ عِندَنَا مَا مَاتُواْ وَمَا قُتِلُواْ لِيَجۡعَلَ ٱللَّهُ ذَٰلِكَ
حَسۡرَةٗ فِي قُلُوبِهِمۡۗ وَٱللَّهُ يُحۡيِۦ وَيُمِيتُۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ﴿١٥٦﴾ وَلَئِن قُتِلۡتُمۡ فِي سَبِيلِ
ٱللَّهِ أَوۡ مُتُّمۡ لَمَغۡفِرَةٞ مِّنَ ٱللَّهِ وَرَحۡمَةٌ خَيۡرٞ مِّمَّا يَجۡمَعُونَ ﴿١٥٧﴾ وَلَئِن مُّتُّمۡ أَوۡ قُتِلۡتُمۡ لَإِلَى
ٱللَّهِ تُحۡشَرُونَ ﴿١٥٨﴾ فَبِمَا رَحۡمَةٖ مِّنَ ٱللَّهِ لِنتَ لَهُمۡۖ وَلَوۡ كُنتَ فَظًّا غَلِيظَ ٱلۡقَلۡبِ لَٱنفَضُّواْ مِنۡ
حَوۡلِكَۖ فَٱعۡفُ عَنۡهُمۡ وَٱسۡتَغۡفِرۡ لَهُمۡ وَشَاوِرۡهُمۡ فِي ٱلۡأَمۡرِۖ فَإِذَا عَزَمۡتَ فَتَوَكَّلۡ عَلَى ٱللَّهِۚ إِنَّ ٱللَّهَ
يُحِبُّ ٱلۡمُتَوَكِّلِينَ ﴿١٥٩﴾ إِن يَنصُرۡكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمۡۖ وَإِن يَخۡذُلۡكُمۡ فَمَن ذَا ٱلَّذِي يَنصُرُكُم
مِّنۢ بَعۡدِهِۦۗ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ﴿١٦٠﴾ وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّۚ وَمَن يَغۡلُلۡ يَأۡتِ بِمَا
غَلَّ يَوۡمَ ٱلۡقِيَٰمَةِۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ﴿١٦١﴾ أَفَمَنِ ٱتَّبَعَ رِضۡوَٰنَ
ٱللَّهِ كَمَنۢ بَآءَ بِسَخَطٖ مِّنَ ٱللَّهِ وَمَأۡوَىٰهُ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ ﴿١٦٢﴾ هُمۡ دَرَجَٰتٌ عِندَ ٱللَّهِۗ
وَٱللَّهُ بَصِيرُۢ بِمَا يَعۡمَلُونَ ﴿١٦٣﴾ لَقَدۡ مَنَّ ٱللَّهُ عَلَى ٱلۡمُؤۡمِنِينَ إِذۡ بَعَثَ فِيهِمۡ رَسُولٗا مِّنۡ أَنفُسِهِمۡ
يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَإِن كَانُواْ مِن قَبۡلُ لَفِي
ضَلَٰلٖ مُّبِينٍ ﴿١٦٤﴾ أَوَلَمَّآ أَصَٰبَتۡكُم مُّصِيبَةٞ قَدۡ أَصَبۡتُم مِّثۡلَيۡهَا قُلۡتُمۡ أَنَّىٰ هَٰذَاۖ قُلۡ هُوَ مِنۡ عِندِ
أَنفُسِكُمۡۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿١٦٥﴾ وَمَآ أَصَٰبَكُمۡ يَوۡمَ ٱلۡتَقَى ٱلۡجَمۡعَانِ فَبِإِذۡنِ ٱللَّهِ
وَلِيَعۡلَمَ ٱلۡمُؤۡمِنِينَ ﴿١٦٦﴾ وَلِيَعۡلَمَ ٱلَّذِينَ نَافَقُواْۚ وَقِيلَ لَهُمۡ تَعَالَوۡاْ قَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ أَوِ ٱدۡفَعُواْۖ
قَالُواْ لَوۡ نَعۡلَمُ قِتَالٗا لَّٱتَّبَعۡنَٰكُمۡۗ هُمۡ لِلۡكُفۡرِ يَوۡمَئِذٍ أَقۡرَبُ مِنۡهُمۡ لِلۡإِيمَٰنِۚ يَقُولُونَ

بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۗ وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾ ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟ لَوْ
أَطَاعُونَا مَا قُتِلُوا۟ ۗ قُلْ فَٱدْرَءُوا۟ عَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿١٦٨﴾ وَلَا تَحْسَبَنَّ
ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ
مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
﴿١٧٠﴾ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾ ٱلَّذِينَ ٱسْتَجَابُوا۟
لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ
﴿١٧٢﴾ ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟
حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾ فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ
وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا
تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾ وَلَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ ۚ إِنَّهُمْ لَن
يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا ۗ يُرِيدُ ٱللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِى ٱلْءَاخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾ إِنَّ ٱلَّذِينَ
ٱشْتَرَوُا۟ ٱلْكُفْرَ بِٱلْإِيمَٰنِ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ ٱلَّذِينَ
كَفَرُوٓا۟ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ
﴿١٧٨﴾ مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ وَمَا كَانَ
ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ وَإِن
تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾ وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن
فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَلِلَّهِ مِيرَٰثُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾ لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ
فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ۘ سَنَكْتُبُ مَا قَالُوا۟ وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا۟ عَذَابَ
ٱلْحَرِيقِ ﴿١٨١﴾ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٨٢﴾ ٱلَّذِينَ
قَالُوٓا۟ إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ ٱلنَّارُ ۗ قُلْ
قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِٱلْبَيِّنَٰتِ وَبِٱلَّذِى قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَٰدِقِينَ
﴿١٨٣﴾ فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ وَٱلْكِتَٰبِ ٱلْمُنِيرِ
﴿١٨٤﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۖ فَمَن زُحْزِحَ عَنِ

ٱلنَّارِ وَأُدۡخِلَ ٱلۡجَنَّةَ فَقَدۡ فَازَۗ وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَآ إِلَّا مَتَٰعُ ٱلۡغُرُورِ ١٨٥ لَتُبۡلَوُنَّ فِيٓ
أَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ وَلَتَسۡمَعُنَّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ وَمِنَ ٱلَّذِينَ
أَشۡرَكُوٓاْ أَذٗى كَثِيرٗاۚ وَإِن تَصۡبِرُواْ وَتَتَّقُواْ فَإِنَّ ذَٰلِكَ مِنۡ عَزۡمِ ٱلۡأُمُورِ ١٨٦ وَإِذۡ
أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكۡتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمۡ
وَٱشۡتَرَوۡاْ بِهِۦ ثَمَنٗا قَلِيلٗاۖ فَبِئۡسَ مَا يَشۡتَرُونَ ١٨٧ لَا تَحۡسَبَنَّ ٱلَّذِينَ يَفۡرَحُونَ بِمَآ أَتَواْ وَّيُحِبُّونَ
أَن يُحۡمَدُواْ بِمَا لَمۡ يَفۡعَلُواْ فَلَا تَحۡسَبَنَّهُم بِمَفَازَةٖ مِّنَ ٱلۡعَذَابِۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ ١٨٨ وَلِلَّهِ
مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ١٨٩ إِنَّ فِي خَلۡقِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
وَٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ لَأٓيَٰتٖ لِّأُوْلِي ٱلۡأَلۡبَٰبِ ١٩٠ ٱلَّذِينَ يَذۡكُرُونَ ٱللَّهَ قِيَٰمٗا وَقُعُودٗا وَعَلَىٰ
جُنُوبِهِمۡ وَيَتَفَكَّرُونَ فِي خَلۡقِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ رَبَّنَا مَا خَلَقۡتَ هَٰذَا بَٰطِلٗا سُبۡحَٰنَكَ فَقِنَا
عَذَابَ ٱلنَّارِ ١٩١ رَبَّنَآ إِنَّكَ مَن تُدۡخِلِ ٱلنَّارَ فَقَدۡ أَخۡزَيۡتَهُۥۖ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ
١٩٢ رَّبَّنَآ إِنَّنَا سَمِعۡنَا مُنَادِيٗا يُنَادِي لِلۡإِيمَٰنِ أَنۡ ءَامِنُواْ بِرَبِّكُمۡ فَـَٔامَنَّاۚ رَبَّنَا فَٱغۡفِرۡ لَنَا
ذُنُوبَنَا وَكَفِّرۡ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلۡأَبۡرَارِ ١٩٣ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ
وَلَا تُخۡزِنَا يَوۡمَ ٱلۡقِيَٰمَةِۖ إِنَّكَ لَا تُخۡلِفُ ٱلۡمِيعَادَ ١٩٤ فَٱسۡتَجَابَ لَهُمۡ رَبُّهُمۡ أَنِّي لَآ أُضِيعُ عَمَلَ
عَٰمِلٖ مِّنكُم مِّن ذَكَرٍ أَوۡ أُنثَىٰۖ بَعۡضُكُم مِّنۢ بَعۡضٖۖ فَٱلَّذِينَ هَاجَرُواْ وَأُخۡرِجُواْ مِن دِيَٰرِهِمۡ وَأُوذُواْ
فِي سَبِيلِي وَقَٰتَلُواْ وَقُتِلُواْ لَأُكَفِّرَنَّ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ وَلَأُدۡخِلَنَّهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ ثَوَابٗا مِّنۡ عِندِ ٱللَّهِۚ وَٱللَّهُ عِندَهُۥ حُسۡنُ ٱلثَّوَابِ ١٩٥ لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُواْ
فِي ٱلۡبِلَٰدِ ١٩٦ مَتَٰعٞ قَلِيلٞ ثُمَّ مَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمِهَادُ ١٩٧ لَٰكِنِ ٱلَّذِينَ ٱتَّقَوۡاْ رَبَّهُمۡ
لَهُمۡ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا نُزُلٗا مِّنۡ عِندِ ٱللَّهِۗ وَمَا عِندَ ٱللَّهِ خَيۡرٞ
لِّلۡأَبۡرَارِ ١٩٨ وَإِنَّ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ لَمَن يُؤۡمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡكُمۡ وَمَآ أُنزِلَ إِلَيۡهِمۡ
خَٰشِعِينَ لِلَّهِ لَا يَشۡتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنٗا قَلِيلًاۗ أُوْلَٰٓئِكَ لَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡۚ
إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ١٩٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ وَرَابِطُواْ
وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ٢٠٠

If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqūn* (the pious), not the least harm will their cunning do

to you. Surely, Allāh surrounds all that they do. And (remember) when you (Muhammad ﷺ) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allāh is All-Hearer, All-Knower. When two parties from among you were about to lose heart, but Allāh was their *Walī* (Supporter and Protector). And in Allāh should the believers put their trust. And Allāh has already made you victorious at Badr, when you were a weak little force. So fear Allāh much that you may be grateful. (Remember) when you (Muhammad ﷺ) said to the believers, "Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down? Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. Not for you (O Muhammad ﷺ, but for Allāh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zālimūn* (polytheists, wrong doers and the disobedient). And to Allāh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Oft-Forgiving, Most Merciful. O you who believe! Eat not *Ribā* doubled and multiplied, but fear Allāh that you may be successful. And fear the Fire, which is prepared for the disbelievers. And obey Allāh and the Messenger (Muhammad ﷺ) that you may obtain mercy. And march forth in the way (which leads) to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqūn* (the pious). Those who spend (in Allāh's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allāh loves *Al-Muhsinūn* (the good-doers). And those who, when they have committed *Fāhishah* (great sins as illegal sexual intercourse) or wronged themselves with evil, remember Allāh

and ask forgiveness for their sins; — and none can forgive sins but Allāh — and do not persist in what (wrong) they have done, while they know. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous dids according to Allāh's Orders). Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allāh, and disobeyed Him and His Messengers). This (the Qur'ān) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqūn* (the pious). So, do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. If a wound (or killing) has touched you, be assured a similar wound (or killing) has touched the others (disbelievers). And so are the days (good and not so good), that We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the *Zālimūn* (polytheists and wrong doers). And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers. Or do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sābirūn* (the patient)? And indeed you used to long for death (*Ash-Shahādah* — martyrdom) before you met it. Now you have seen it openly with your own eyes. And Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful. And no person can ever die except by Allāh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. And many

a Prophet (i.e. many from amongst the Prophets) fought (in Allāh's Cause) and along with whom (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allāh's way, nor did they weaken nor degrade themselves. And Allāh loves *As-Sābirūn* (the patient). And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves *Al-Muhsinūn* (the good-doers). O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers. Nay, Allāh is your *Maulā* (Patron, Lord, Helper, Protector), and He is the Best of helpers. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the *Zālimūn* (polytheists and wrong doers). And Allāh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allāh is Most Gracious to the believers. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad ﷺ) was in the rear calling you back. There did Allāh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allāh is Well-Aware of all that you do. Then after the distress, He sent down security upon you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet ﷺ) and thought wrongly of Allāh — the thought of ignorance. They said,

"Have we any part in the affair?" Say (O Muhammad ﷺ): "Indeed the affair belongs wholly to Allāh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allāh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allāh is All-Knower of what is in (your) breasts. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitān* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed, has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing. O you who believe! Be not like those who disbelieve (hypocrites) and who say about their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allāh may make it a cause of regret in their hearts. It is Allāh that gives life and causes death. And Allāh is All-Seer of what you do. And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass (of worldly wealths). And whether you die or are killed, verily, to Allāh you shall be gathered. And by the Mercy of Allāh, you (Muhammad ﷺ) dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allāh's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him). If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust. It is not for any Prophet to take illegally a part of the booty (*Ghulul*), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned,

and they shall not be dealt with unjustly. Is then one who follows (seeks) the good Pleasure of Allāh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allāh (by taking a part of the booty illegally – *Ghulul*)? – his abode is Hell, and worst indeed is that destination! They are in varying grades with Allāh, and Allāh is All-Seer of what they do. Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses (the Qur'ān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ān) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet ﷺ (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allāh has power over all things. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the Leave of Allāh, in order that He might test the believers. And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allāh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth." Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allāh has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice

in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers. Those who answered (the Call of) Allāh and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward. Those (i.e. believers) to whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." So, they returned with grace and bounty from Allāh. No harm touched them; and they followed the good Pleasure of Allāh. And Allāh is the Owner of Great Bounty. It is only *Shaitān* (Satan) that suggests to you the fear of his *Auliyā'* [supporters and friends (polytheists, disbelievers in the Oneness of Allāh and in His Messenger, Muhammad ﷺ)]; so fear them not, but fear Me, if you are (true) believers. And let not those grieve you (O Muhammad ﷺ) who rush with haste to disbelieve; verily, not the least harm will they do to Allāh. It is Allāh's Will to give them no portion in the Hereafter. For them there is a great torment. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allāh. For them, there is a painful torment. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment. Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the *Ghaib* (Unseen), but Allāh chooses of His Messengers whom He wills. So believe in Allāh and His Messengers. And if you believe and fear Allāh, then for you there is a great reward. And let not those who covetously withhold of that which Allāh has bestowed on them of His bounty (wealth) think that it is good for them (and so they do not pay the obligatory *Zakāt*). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection. And to Allāh belongs the heritage of the heavens

and the earth; and Allāh is Well-Acquainted with all that you do. Indeed, Allāh has heard the statement of those (Jews) who say: "Truly, Allāh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)." This is because of that (evil) which your hands have sent before you. And certainly, Allāh is never unjust to (His) slaves. Those (Jews) who said: "Verily, Allāh has taken our promise not to believe in any Messenger unless he brings us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" Then if they deny you (O Muhammad ﷺ), so were Messengers denied before you, who came with *Al-Baiyyināt* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh; but if you persevere patiently, and become *Al-Muttaqūn* (the pious) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts). (And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad ﷺ and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not you that they

are rescued from the torment, and for them is a painful torment. And to Allāh belongs the dominion of the heavens and the earth, and Allāh has power over all things. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire. Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zālimūn* (polytheists and wrong doers) find any helpers. Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrār* (the pious believers of Islamic Monotheism). Our Lord! Grant us what You promised to us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise." So, their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allāh, and with Allāh is the best of rewards." Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell for ever, an entertainment from Allāh; and that which is with Allāh is the best for *Al-Abrār* (the pious believers of Islamic

Monotheism). And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the Verses of Allāh for a little price, for them is a reward with their Lord. Surely, Allāh is Swift in account. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so that you may be successful.

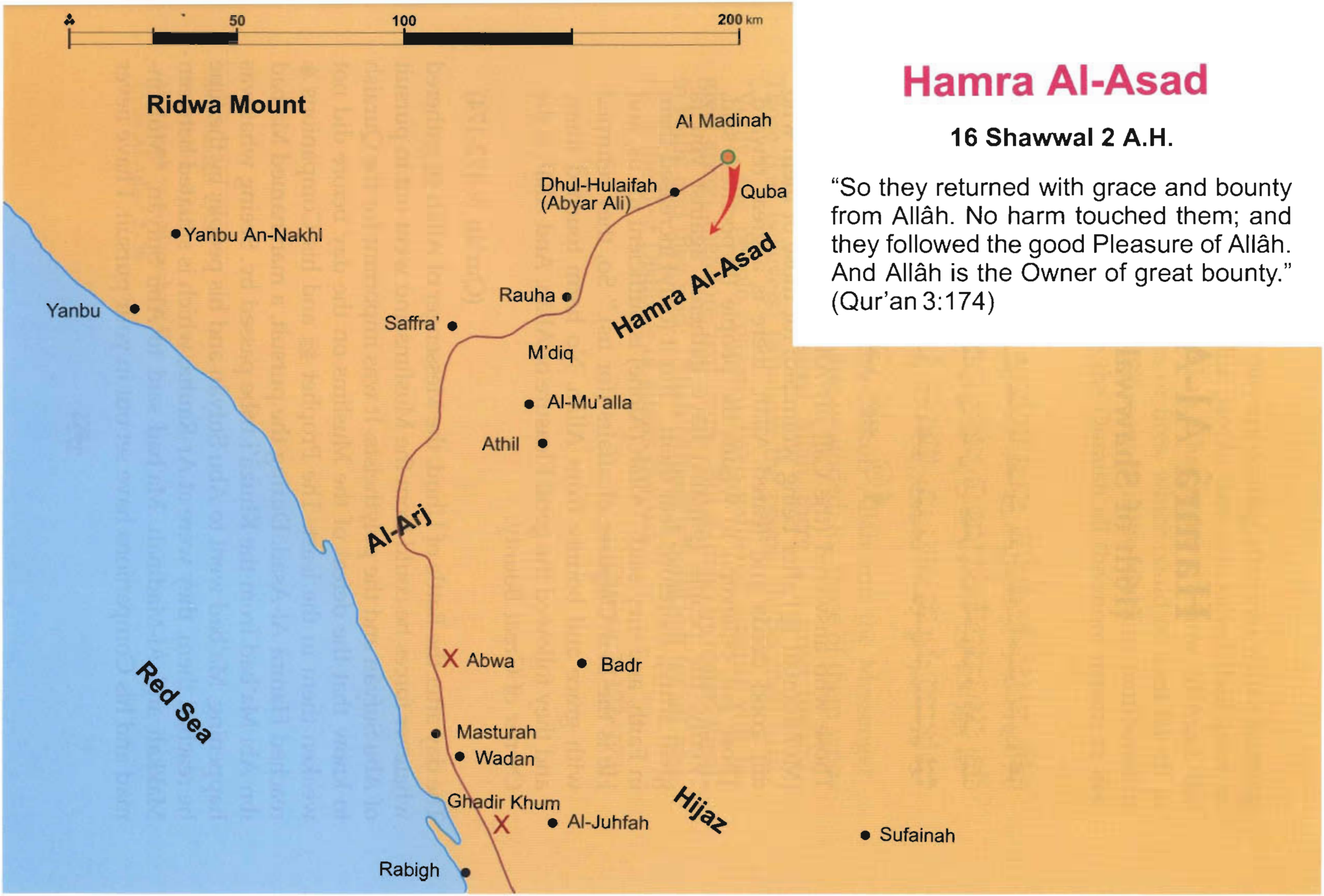
(Qur'ân 3: 120-200)

- Ibn Hisham: 3/21
- Al-Bidayah wan-Nihayah: 4/17
- At-Tabari: 2/522
- Al-Kamil Fit-Tarikh: 2/110

Hamra Al-Asad

16 Shawwal 2 A.H.

"So they returned with grace and bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of great bounty." (Qur'an 3:174)



Hamrâ Al-Asad

(16th of Shawwâl, 3 H)

﴿ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟
أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَـٰنًا
وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾ فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ
وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾﴾

> Those who answered (the Call of) Allāh and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward. Those (i.e. believers) to whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." So, they returned with grace and bounty from Allāh. No harm touched them; and they followed the good Pleasure of Allāh. And Allāh is the Owner of Great Bounty.
>
> (Qur'ân 3: 172-174)

The day after the Battle of Uhud, the Messenger of Allâh ﷺ gathered whatever forces he could from the Muslims and went out in pursuit of Abu Sufyân and the polytheists. It was important for the Quraish to know that the defeat of the Muslims on the day before did not weaken them in the least. The Prophet ﷺ and his Companions ﷺ reached Hamrâ Al-Asad. During the pursuit, a man named Ma'bad ibn Abi Ma'bad from the Khuzâ'i tribe passed by. Seeing what was happening, Ma'bad went to Abu Sufyân and his people; by the time he reached them, they were at Ar-Rauha, which is situated between Makkah and Al-Madinah. Ma'bad said to Abu Sufyân, "Muhammad and his Companions have set out in your pursuit. I have never

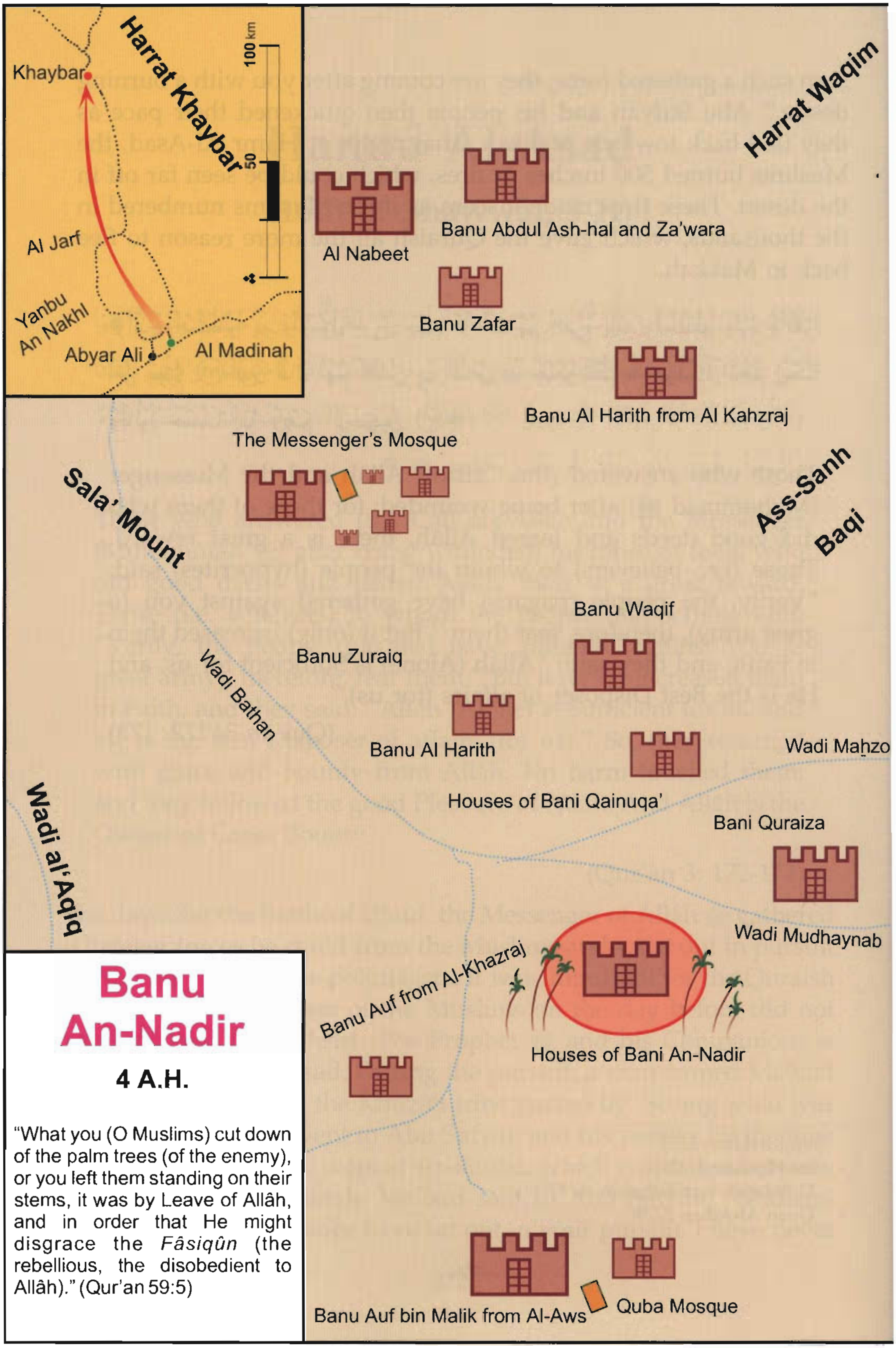
seen such a gathered force; they are coming after you with a burning desire." Abu Sufyân and his people then quickened their pace as they fled back towards Makkah. That night, at Hamr Al-Asad, the Muslims burned 500 torches or fires, which could be seen far off in the desert. These fires made it seem as if the Muslims numbered in the thousands, which gave the Quraish all the more reason to flee back to Makkah.

﴿ٱلَّذِينَ ٱسۡتَجَابُواْ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعۡدِ مَآ أَصَابَهُمُ ٱلۡقَرۡحُۚ لِلَّذِينَ أَحۡسَنُواْ مِنۡهُمۡ وَٱتَّقَوۡاْ
أَجۡرٌ عَظِيمٌ ١٧٢ ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدۡ جَمَعُواْ لَكُمۡ فَٱخۡشَوۡهُمۡ فَزَادَهُمۡ إِيمَٰنٗا
وَقَالُواْ حَسۡبُنَا ٱللَّهُ وَنِعۡمَ ٱلۡوَكِيلُ ١٧٣﴾

Those who answered (the Call of) Allāh and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward. Those (i.e., believers) to whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."

(Qur'ân 3: 172, 173)

- Ibn Khaldun: 2/27
- Ibn Hisham: 3/45
- Al-Bidayah wan-Nihayah: 4/47
- 'Uyun Al-Athar: 2/38



Banu An-Nadir

4 A.H.

"What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing on their stems, it was by Leave of Allâh, and in order that He might disgrace the *Fâsiqûn* (the rebellious, the disobedient to Allâh)." (Qur'an 59:5)

Banu An-Nadir

(Rabi' Al-Awwal, 4 H)

﴿مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنۡ أَهۡلِ ٱلۡقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ
وَٱبۡنِ ٱلسَّبِيلِ كَيۡ لَا يَكُونَ دُولَةَۢ بَيۡنَ ٱلۡأَغۡنِيَآءِ مِنكُمۡۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ
عَنۡهُ فَٱنتَهُواْۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٧ لِلۡفُقَرَآءِ ٱلۡمُهَٰجِرِينَ ٱلَّذِينَ أُخۡرِجُواْ مِن
دِيَٰرِهِمۡ وَأَمۡوَٰلِهِمۡ يَبۡتَغُونَ فَضۡلٗا مِّنَ ٱللَّهِ وَرِضۡوَٰنٗا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓۚ أُوْلَٰٓئِكَ
هُمُ ٱلصَّٰدِقُونَ ٨﴾

What Allāh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from the people of the townships — it is for Allāh, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, *Al-Masākīn* (the needy), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allāh; verily, Allāh is Severe in punishment. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allāh and to please Him, and helping Allāh (i.e. helping His religion — Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say). (Qur'ân 59: 7, 8)

The Messenger of Allâh ﷺ and a number of his Companions ﷺ went together to the Banu An-Nadir tribe, one of the three Jewish tribes of Al-Madinah. Their purpose was to ask them to help pay blood money for two people that were killed from the Banu 'Aamir tribe. The giving of such help was binding upon Banu An-Nadir: one of the conditions of the peace pact they made with the Muslims was that they would help in the matter of blood money (money that

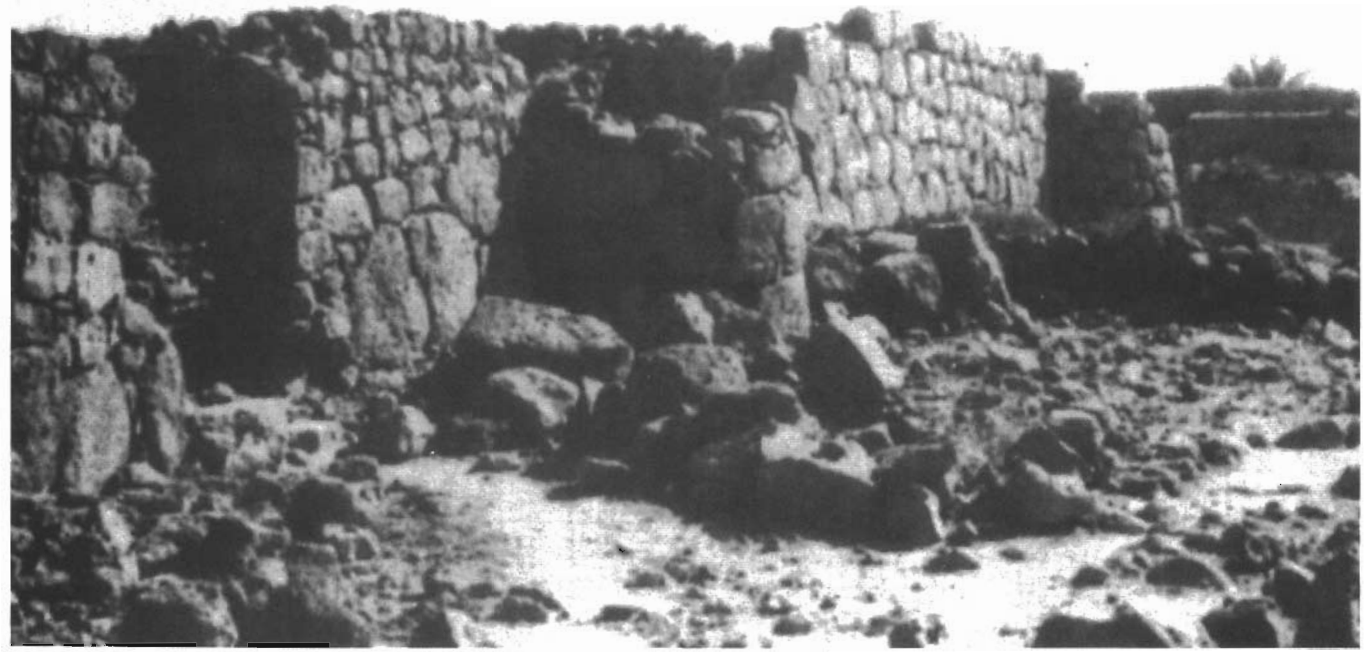
is paid to the family of a victim who is wrongfully killed). When the Prophet ﷺ mentioned the reason for his coming to them, they said, "Yes, O Abal-Qâsim, we will help you but it is time that you come to visit us, so we will first feed you before you go back with what you need."

During the wait, the Prophet ﷺ sat down beside the wall of one of their houses. Seeing how vulnerable the Prophet ﷺ was to an attack, the leaders of Banu An-Nadir said to one another, "Indeed, you will never again find the man to be in a similar situation. Who among us will climb this house and throw a large stone at him, thus freeing us from him?"

The spirit of Islam is both strong and forgiving, but Islam does not allow others to take advantage of its forgiving spirit by hurting Islam or plotting against it. That is why the forgiving spirit of Islam has protection from the strength and justice of Islam's teachings.

The Prophet ﷺ was supported by revelation, and he ﷺ was informed about Banu An-Nadir's plot to kill him. He ﷺ left the precincts of Banu An-Nadir, and he ﷺ then sent Muhammad ibn Maslamah Al-Ansari ؓ to convey to them the message that he knew precisely what it was that they were plotting. Perhaps shocked at being found out, they made no reply. The Messenger of Allâh ﷺ then gave them ten days to clear out of Al-Madinah, warning them that if anyone among still remained after that, he would be killed.

The hypocrites of Al-Madinah told the leaders of Banu An-Nadir that they were on their side. 'Abdullah ibn Ubai ibn Salûl said to them, "Do not leave your houses; instead, protect yourselves in your fortresses. Since the people of Banu An-Nadir refused to leave peacefully, the Prophet ﷺ and his Companions ؓ surrounded them, laying siege to their abodes. A few days passed, and the siege continued. Then, to show that the Muslims were indeed serious about the matter, the Prophet ﷺ ordered for six date trees to be burned. Seeing that there was no way out and that the Muslims were not going to just leave them, the leaders of Banu An-Nadir surrendered. They were allowed to leave and to carry whatever wealth they were able to carry, but not weapons. They ended up leaving with 600 camels and a great deal of wealth, which they



The remains of Jew Forts in Al-Madinah

loaded on top of those camels. After they left Al-Madinah, they set out for Khaibar, where they settled down. The following Verses were revealed about the wealth that Banu An-Nadir left behind in Al-Madinah:

﴿مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنۡ أَهۡلِ ٱلۡقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ
وَٱبۡنِ ٱلسَّبِيلِ كَيۡ لَا يَكُونَ دُولَةَۢ بَيۡنَ ٱلۡأَغۡنِيَآءِ مِنكُمۡۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ
عَنۡهُ فَٱنتَهُواْۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٧ لِلۡفُقَرَآءِ ٱلۡمُهَٰجِرِينَ ٱلَّذِينَ أُخۡرِجُواْ مِن
دِيَٰرِهِمۡ وَأَمۡوَٰلِهِمۡ يَبۡتَغُونَ فَضۡلٗا مِّنَ ٱللَّهِ وَرِضۡوَٰنٗا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓۚ أُوْلَٰٓئِكَ
هُمُ ٱلصَّٰدِقُونَ ٨﴾

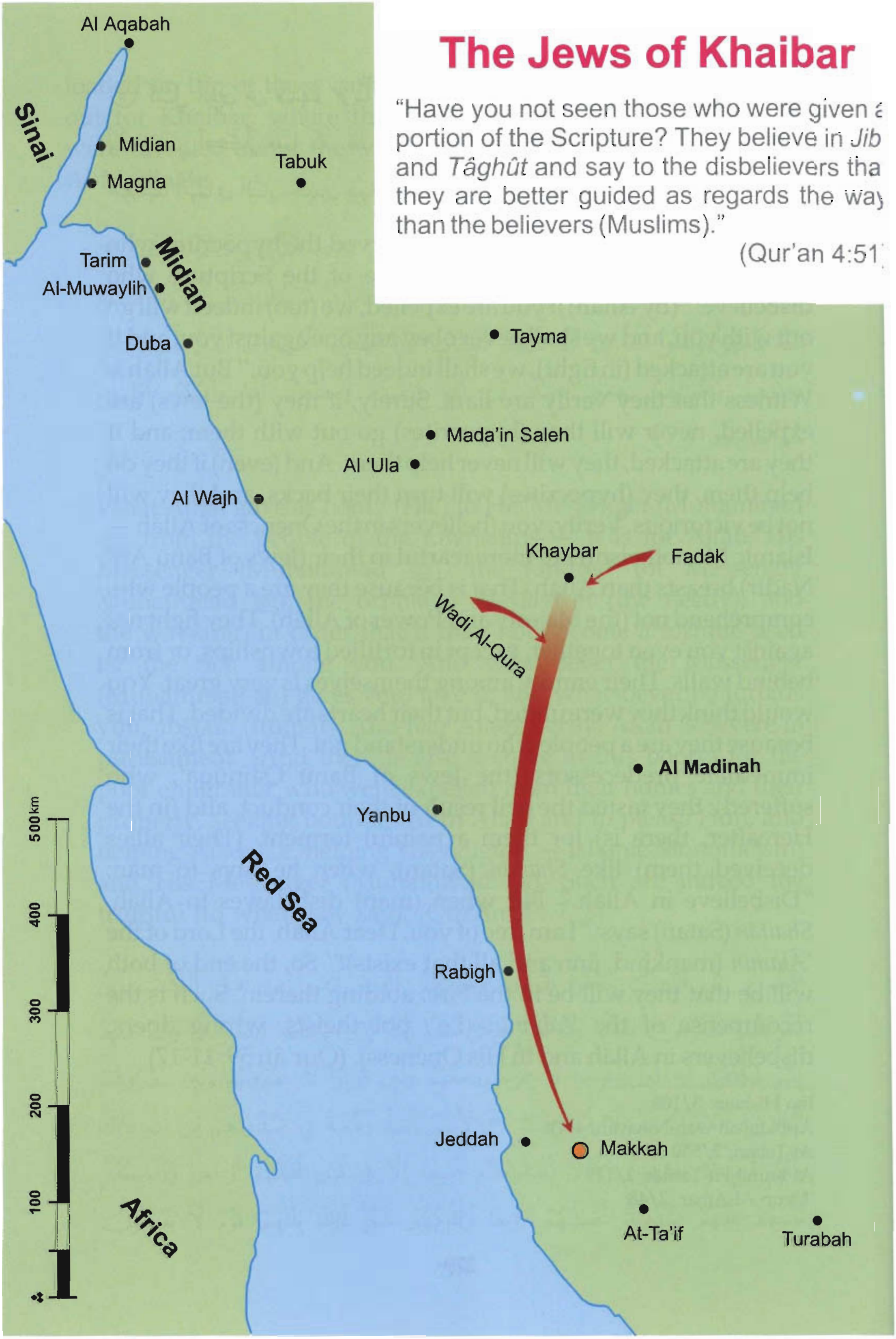
What Allāh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from the people of the townships – it is for Allāh, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, *Al-Masākīn* (the needy), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allāh; verily, Allāh is Severe in punishment. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allāh and to please Him, and helping Allāh (i.e. helping His religion – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say). (Qur'ân 59: 7, 8)

﴿أَلَمۡ تَرَ إِلَى ٱلَّذِينَ نَافَقُواْ يَقُولُونَ لِإِخۡوَٰنِهِمُ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ لَئِنۡ
أُخۡرِجۡتُمۡ لَنَخۡرُجَنَّ مَعَكُمۡ وَلَا نُطِيعُ فِيكُمۡ أَحَدًا أَبَدٗا وَإِن قُوتِلۡتُمۡ لَنَنصُرَنَّكُمۡ وَٱللَّهُ يَشۡهَدُ
إِنَّهُمۡ لَكَٰذِبُونَ ١١ لَئِنۡ أُخۡرِجُواْ لَا يَخۡرُجُونَ مَعَهُمۡ وَلَئِن قُوتِلُواْ لَا يَنصُرُونَهُمۡ وَلَئِن نَّصَرُوهُمۡ
لَيُوَلُّنَّ ٱلۡأَدۡبَٰرَ ثُمَّ لَا يُنصَرُونَ ١٢ لَأَنتُمۡ أَشَدُّ رَهۡبَةٗ فِي صُدُورِهِم مِّنَ ٱللَّهِۚ ذَٰلِكَ
بِأَنَّهُمۡ قَوۡمٞ لَّا يَفۡقَهُونَ ١٣ لَا يُقَٰتِلُونَكُمۡ جَمِيعًا إِلَّا فِي قُرٗى مُّحَصَّنَةٍ أَوۡ مِن وَرَآءِ جُدُرِۭۚ
بَأۡسُهُم بَيۡنَهُمۡ شَدِيدٞۚ تَحۡسَبُهُمۡ جَمِيعٗا وَقُلُوبُهُمۡ شَتَّىٰۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَعۡقِلُونَ

﴿١٤﴾ كَمَثَلِ ٱلَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾ كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ
قَالَ لِلْإِنسَٰنِ ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ مِّنكَ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴿١٦﴾ فَكَانَ
عَٰقِبَتَهُمَآ أَنَّهُمَا فِى ٱلنَّارِ خَٰلِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ﴿١٧﴾ ﴾

Have you (O Muhammad ﷺ) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allāh) if you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allāh is Witness that they verily are liars. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious. Verily, you (believers in the Oneness of Allāh — Islamic Monotheism) are more fearful in their (Jews of Banū An-Nadīr) breasts than Allāh. That is because they are a people who comprehend not (the Majesty and Power of Allāh). They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not. They are like their immediate predecessors (the Jews of Banū Qainūqā', who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment. (Their allies deceived them) like *Shaitān* (Satan), when he says to man: "Disbelieve in Allāh." But when (man) disbelieves in Allāh, *Shaitān* (Satan) says: "I am free of you, I fear Allāh, the Lord of the *'Ālamīn* (mankind, jinn and all that exists)!" So, the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the *Zālimūn* (i.e., polytheists, wrong doers, disbelievers in Allāh and in His Oneness). (Qur'ân 59: 11-17)

- Ibn Hisham: 3/108
- Al-Bidayah wan-Nihayah: 4/74
- At-Tabari: 2/550
- Al-Kamil Fit-Tarikh: 2/119
- 'Uyun Al-Athar: 2/48



The Jews of Khaibar

"Have you not seen those who were given a portion of the Scripture? They believe in *Jib*
and *Tâghût* and say to the disbelievers tha
they are better guided as regards the way
than the believers (Muslims)."

(Qur'an 4:51)

The Jews Of Khaibar

"They believe in *Jibt* and *Tāghut* (false deities)."

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ
لِلَّذِينَ كَفَرُوا۟ هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴿٥١﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ ۖ وَمَن
يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾﴾

> Have you not seen those who were given a portion of the Scripture? They believe in *Al-Jibt* and *At-Tāghūt* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims). They are those whom Allāh has cursed, and he whom Allāh curses, you will not find for him (any) helper. (Qur'ân 4: 51, 52)

For the reasons discussed in the preceding chapter, Banu An-Nadir were expelled from Al-Madinah. A number of their leaders such as Huyai ibn Akhtab An-Nadri, Salâm ibn Mishkam, Kinânah ibn Abi Al-Huqaiq, and Haudhah ibn Qais Al-Wâ'ili traveled as a delegation to the Quraish, both inviting and encouraging the leaders of the Quraish to continue to wage war on the Messenger of Allâh ﷺ. The delegates from Banu An-Nadir said, "We will indeed fight with you against him, until together, we destroy him."

Abu Sufyân said, "Welcome indeed! The most beloved of people to us are those who help us to fight Muhammad. But we will only trust you and feel safe with you if you perform prostration to our gods." The delegates from Banu An-Nadir then proceeded to perform prostration to Quraish's idols.

The leaders of the Quraish then said, "O group of Jews, you are people of knowledge and people of the first book, inform us about our differences with Muhammad. Is our religion better or is the religion of Muhammad better? Do we follow more correct guidance or does Muhammad (follow more correct guidance)?" The delegates

answered, "Rather, your religion is better than his religion, and you are more worthy of the truth than he is. And you are upon a more guided way, for you glorify this House, you give drink to the pilgrims, you sacrifice animals, and you worship that which your fathers used to worship. Therefore, you are certainly more worthy of the truth than he is." Then Allâh ﷻ revealed the following Verses about them:

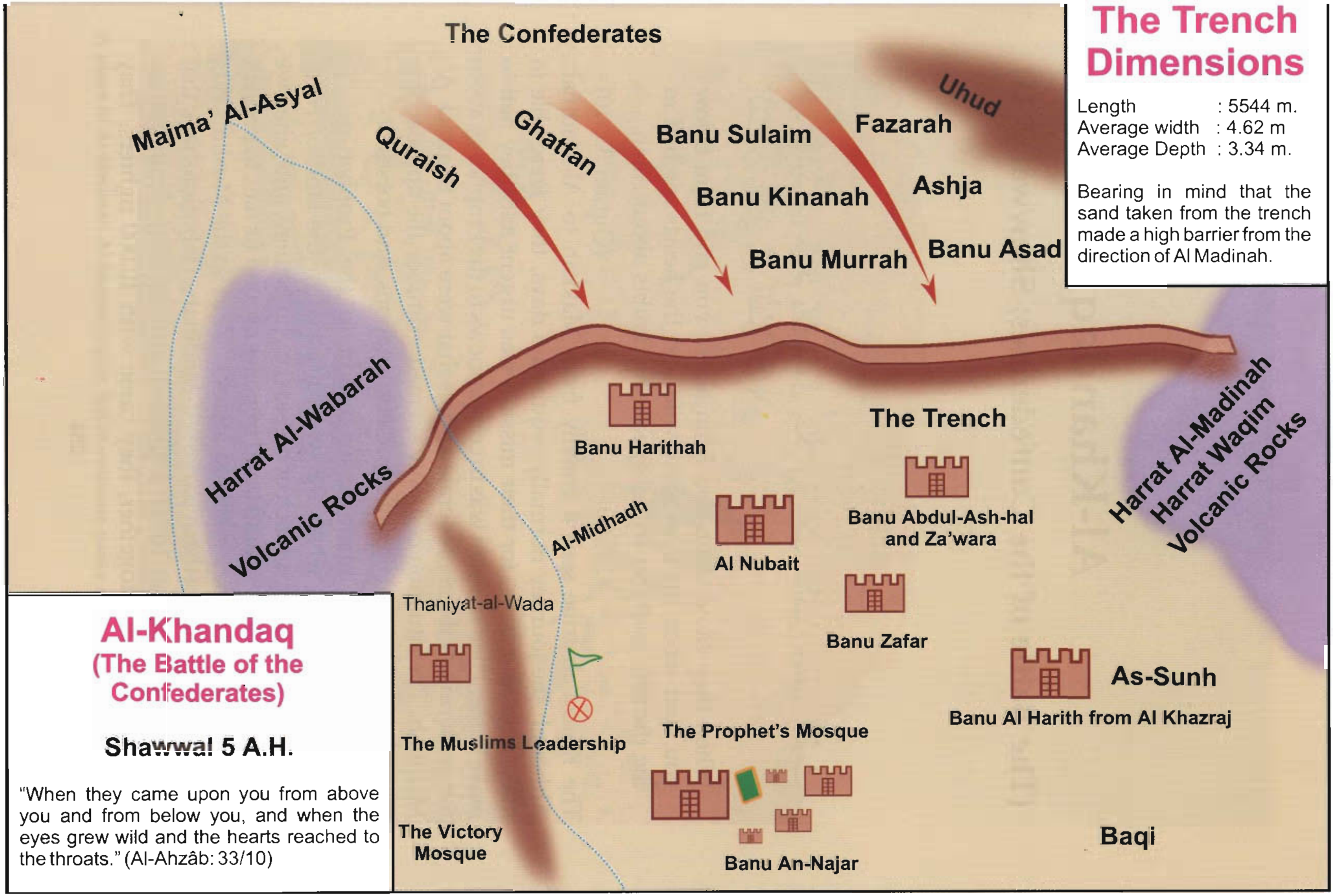
﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَـٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّـٰغُوتِ وَيَقُولُونَ
لِلَّذِينَ كَفَرُوا۟ هَـٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴿٥١﴾ أُو۟لَـٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ ۖ وَمَن
يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾﴾

> Have you not seen those who were given a portion of the Scripture? They believe in *Al-Jibt* and *At-Tāghūt* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims). They are those whom Allāh has cursed, and he whom Allāh curses, you will not find for him (any) helper. (Qur'ân 4: 51, 52)

Having achieved their aim in Makkah, the leaders of Banu An-Nadir then went to the Ghatafân Tribe, in order to encourage them to wage war against the Messenger of Allâh ﷺ. As an added incentive, they promised Ghatafân half of the date harvest of Khaibar every year if they joined them in their war against the Muslims of Al-Madinah.

The Quraish, Ghatafân, Banu Murrah, Ashja', Sulaim, and Asad– these and other tribes then mustered their forces to attack Al-Madinah. The standoff that ensued became known as the Battle of the Confederates (*Al-Ahzâb*) or Al-Khandaq (The Trenches, since the Muslims made trenches to prevent the enemy from entering Al-Madinah); it took place in Shawwâl, in the year 5 H.

- Ibn Khaldun: 2/29
- Ibn Hisham: 3/137
- Al-Bidayah wan-Nihayah: 4/92
- At-Tabari: 2/564
- 'Uyun Al-Athar: 2/55



The Trench Dimensions

Length	: 5544 m.
Average width	: 4.62 m
Average Depth	: 3.34 m.

Bearing in mind that the sand taken from the trench made a high barrier from the direction of Al Madinah.

Al-Khandaq (The Battle of the Confederates)

Shawwal 5 A.H.

"When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats." (Al-Ahzâb: 33/10)

Al-Khandaq

(The Battle of the Confederates; Shawwâl, 5 H)

﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾﴾

When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allāh.

(Qur'ân 33: 10)

The Khuza'ah tribe sent a convoy from Makkah to Al-Madinah. Although the journey normally required 6 days, they were able to make it in four days, for their mission was urgent and they had to make haste. Their mission was to convey news to the Prophet ﷺ about the gathering of the confederate armies that were about to attack Al-Madinah. The situation certainly seemed grim, for the approaching forces had the advantages of numbers, weapons, and horses.

Salmân Al-Fârisi ﷺ made a suggestion to the Prophet ﷺ: "O Messenger of Allâh, when we were attacked in the land of Fâris, when we feared the approach of horses (i.e., horsemen), and when we were surrounded, we would build trenches around us (i.e., to prevent the horsemen from being able to attack)." And so the Muslims dug trenches along the northern part of Al-Madinah, a laborious task that they completed in 9 or 10 days. Quraish and the confederate armies then approached; altogether, they came with 10,000 fighters. They



A place in Al-Madinah Al-Munawwarah full of volcanic rocks and stones

made camp north of Al-Madinah since it was the only land that was suitable for fighting (especially for the horsemen). The eastern and western approaches to Madinah were unsuitable for fighting, since the surface of the land consisted mainly of volcanic, stony rocks. And southern Madinah was also ill suited for fighting, for the land was filled with date trees as well as Mount 'Aer.

But the Muslim army was still threatened from the south, not by the confederate armies, but by the last of the three Jewish tribes of Al-Madinah, Banu Quraizah a tribe that also had made an agreement to defend the Muslims in battle. They too broke their agreement:

﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَـٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾ هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ ٱلْمُنَـٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَـٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾﴾

When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allāh. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allāh and His Messenger (ﷺ) promised us nothing but delusion!" And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them asked for permission of the Prophet (ﷺ) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

(Qur'ân 33: 10-13)

In the course of the ensuing skirmishes, Sa'd ibn 'Ubâdah ﷺ was injured by an arrow. The Prophet ﷺ had him taken to a special place near his Masjid that had been prepared to receive the wounded. Near to it was the tent of Rafidah Aslamiyyah, she used to look after the wounded persons.

After a siege that lasted for an entire month, Nu‘aim bin Mas‘ud Al-Ashja‘i ؓ came to the Messenger of Allâh ﷺ. Nu‘aim ؓ had accepted Islam, though the Confederates had no knowledge about him being a Muslim. Seeing that perhaps their ignorance of his Islam might be used to the advantage of the Muslims, Nu‘aim ؓ asked the Messenger of Allâh ﷺ if there was anything he could do to help. The Prophet ﷺ said, "War is stratagem," meaning that stratagem should, when possible, be profitably used to end a war. In a wise an intelligent manner, Nu‘aim ؓ was able to divide the Confederates, who were already tired from waiting in the desert for an entire month. Then Allâh ﷻ sent a strong wind that uprooted their tents, overturned their pots, and extinguished their fires. For these and other reasons, the armies withdrew and retreated to their homelands, having lost all hope of completing their mission.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا
لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾﴾

O you who believe! Remember Allāh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e., troops of angels during the battle of *Al-Ahzāb* (the Confederates)]. And Allāh is Ever All-Seer of what you do.

(Qur'ân 33: 9)

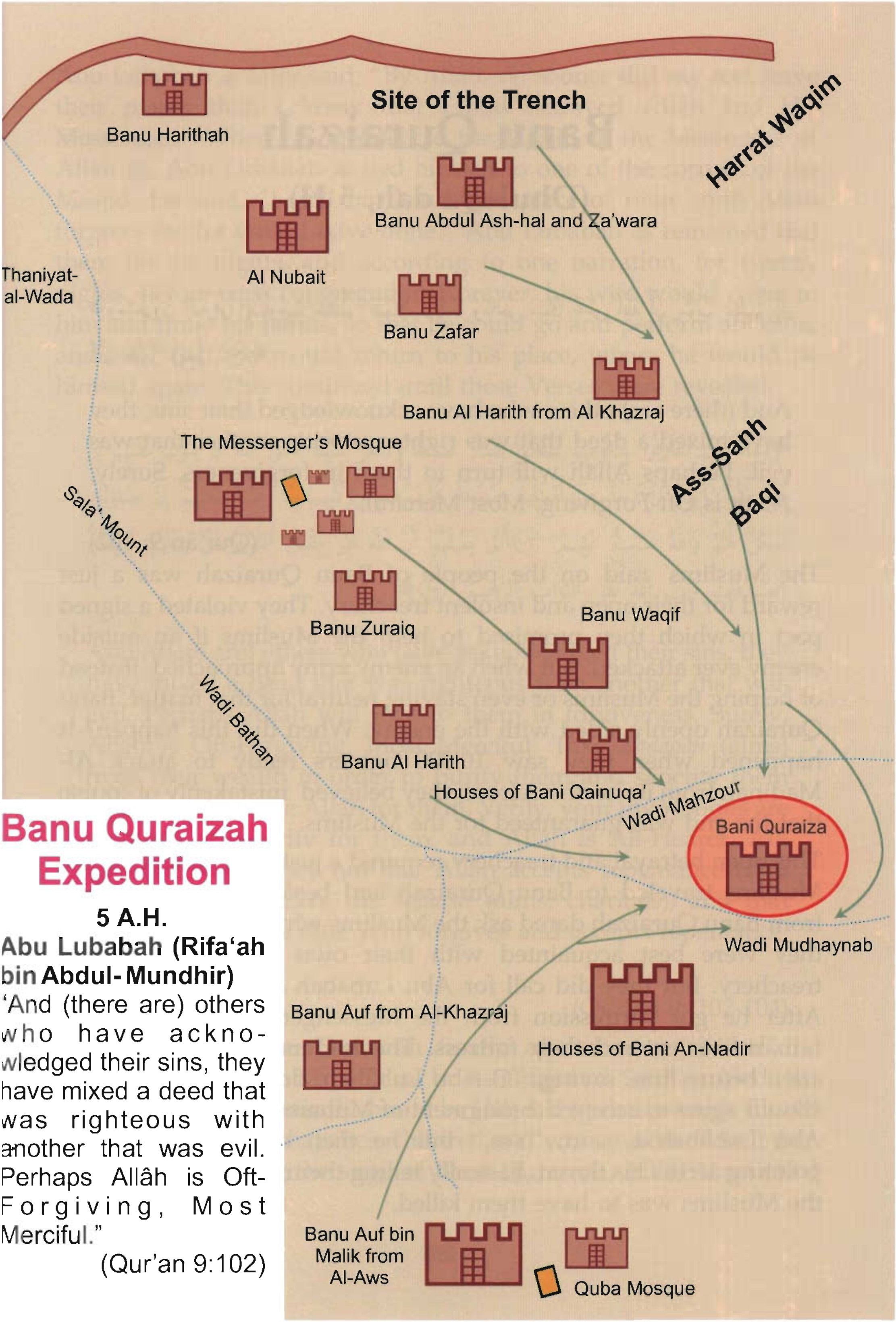
﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ
ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾ هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ
يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت
طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ
بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾﴾

When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allāh. There, the believers were tried and shaken with a mighty

shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allāh and His Messenger (ﷺ) promised us nothing but delusion!" And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (ﷺ) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

(Qur'ân 33: 10-13)

- Ibn Khaldun: 2/8
- Ibn Hisham: 3/131
- Al-Bidayah wan-Nihayah: 4/104
- At-Tabari: 2/571
- Al-Kamil Fit-Tarikh: 2/125
- 'Uyun Al-Athar: 2/59



Banu Quraizah Expedition

5 A.H.

Abu Lubabah (Rifa'ah bin Abdul-Mundhir)

'And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh is Oft-Forgiving, Most Merciful."

(Qur'an 9:102)

Banu Quraizah

(Dhul-Qa'dah, 5 H)

﴿وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ
ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾﴾

And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn to them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful.

(Qur'ân 9: 102)

The Muslims' raid on the people of Banu Quraizah was a just reward for their open and insolent treachery. They violated a signed pact in which they promised to help the Muslims if an outside enemy ever attacked. But when an enemy army approached, instead of helping the Muslims or even staying neutral for that matter, Banu Quraizah openly sided with the enemy. When did this happen? It happened when they saw 10,000 fighters ready to attack Al-Madinah from its northern front; they believed mistakenly of course that the end was guaranteed for the Muslims.

This open betrayal and treachery required a just punishment. So the Muslims traveled to Banu Quraizah and besieged them. No one from Banu Quraizah dared ask the Muslims why they had come, for they were best acquainted with their own recent actions and treachery. But they did call for Abu Lubâbah ﵁ to come to them. After he got permission from the Messenger of Allâh ﷺ, Abu Lubâbah ﵁ entered their fortress. The leaders of Banu Quraizah cried before him, saying, "O Abu Lubâbah, do you think that we should agree to accept the judgment of Muhammad regarding us?" Abu Lubâbah ﵁ said, "Yes," but he then made a gesture by pointing across his throat, basically telling them that the intention of the Muslims was to have them killed.

Abu Lubâbah later said, "By Allâh, no sooner did my feet leave their places than I knew that I had betrayed Allâh and His Messenger." When he returned to the Masjid of the Messenger of Allâh, Abu Lubâbah tied himself to one of the corners of the Masjid. He said, "I will not leave this place of mine until Allâh forgives me for what I have done." Abu Lubâbah remained tied there for six nights, and according to one narration, for twenty nights. Before each congregational prayer, his wife would come to him and untie his hands, so that he could go and perform ablution; and after that, he would return to his place, where he would tie himself again. This continued until these Verses were revealed:

﴿وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ
ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾ خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ
سَكَنٌ لَّهُمْ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾ أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ
ٱلصَّدَقَٰتِ وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٠٤﴾﴾

And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn to them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful. Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them. Verily, your invocations are a source of security for them; and Allāh is All-Hearer, All-Knower. Know they not that Allāh accepts repentance from His slaves and takes the *Sadaqāt* (alms, charities), and that Allāh Alone is the One Who forgives and accepts repentance, Most Merciful?

(Qur'ân 9: 102-104)

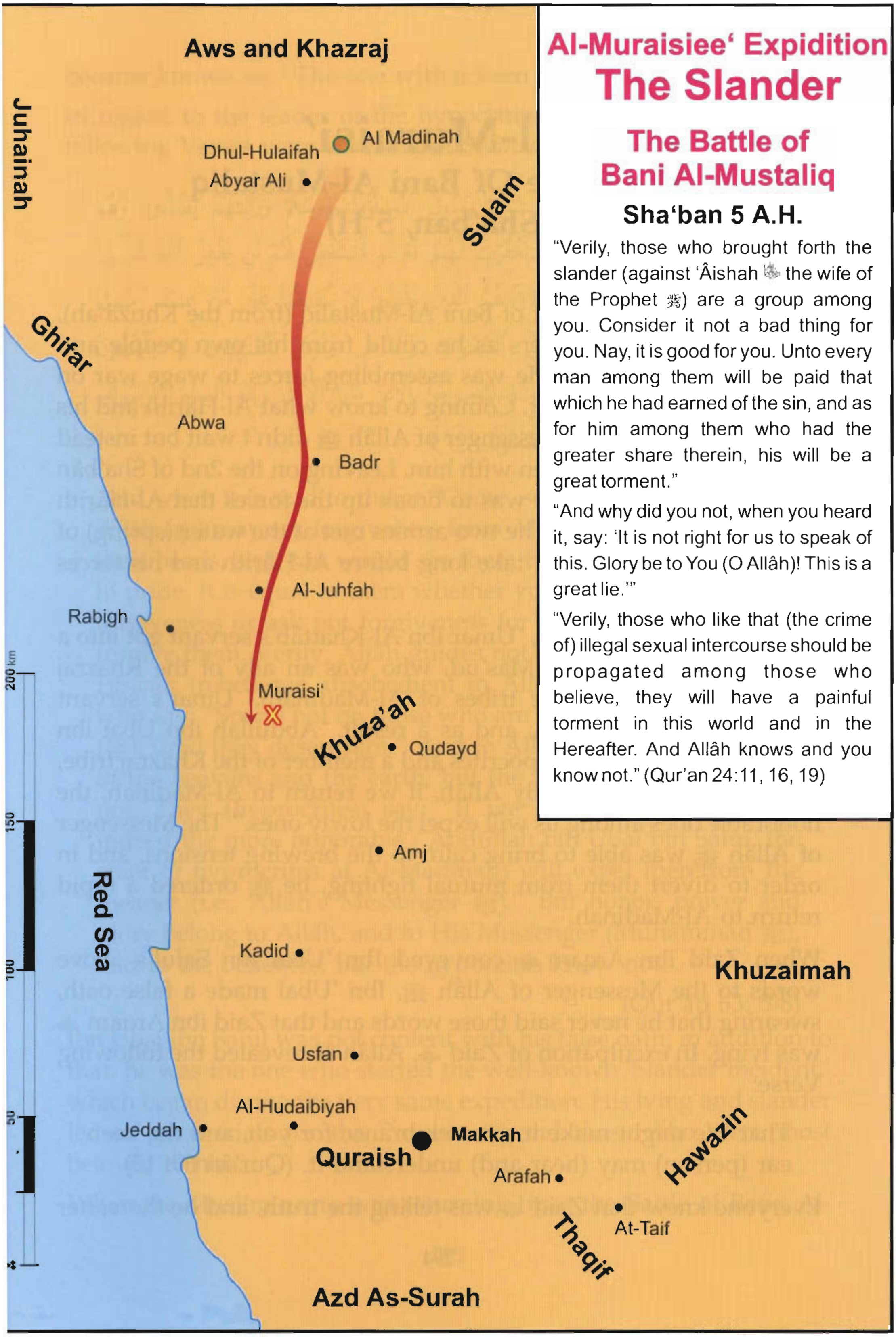
The leaders of Banu Quraizah finally agreed to submit to the judgment of Sa'd ibn Mu'âdh. In his judgment, Sa'd ruled that the men of Banu Quraizah should be killed, that their wealth should be distributed, and that their children and women should be taken as slaves. Regarding the siege of Banu Quraizah, Allâh revealed the following Verses:

﴿وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُواْ بِغَيۡظِهِمۡ لَمۡ يَنَالُواْ خَيۡرٗاۚ وَكَفَى ٱللَّهُ ٱلۡمُؤۡمِنِينَ ٱلۡقِتَالَۚ وَكَانَ ٱللَّهُ
قَوِيًّا عَزِيزٗا ﴿٢٥﴾ وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ مِن صَيَاصِيهِمۡ وَقَذَفَ فِي
قُلُوبِهِمُ ٱلرُّعۡبَ فَرِيقٗا تَقۡتُلُونَ وَتَأۡسِرُونَ فَرِيقٗا ﴿٢٦﴾ وَأَوۡرَثَكُمۡ أَرۡضَهُمۡ وَدِيَٰرَهُمۡ وَأَمۡوَٰلَهُمۡ
وَأَرۡضٗا لَّمۡ تَطَـُٔوهَاۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٗا ﴿٢٧﴾﴾

And Allāh drove back those who disbelieved in their rage, they gained no advantage (booty). Allāh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allāh is Ever All-Strong, All-Mighty. And those of the people of the Scripture who backed them (the disbelievers), Allāh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allāh is Able to do all things.

(Qur'ân 33: 25-27)

- Ibn Hisham: 3/141
- Usdul-Ghabah: 2/375
- Ar-Raud Al-Unuf: 2/268
- At-Tabari: 2/581
- Futuhal-Buldân: 34



Al-Muraisiee' Expidition

The Slander

The Battle of Bani Al-Mustaliq

Sha'ban 5 A.H.

"Verily, those who brought forth the slander (against 'Âishah ﵂ the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment."

"And why did you not, when you heard it, say: 'It is not right for us to speak of this. Glory be to You (O Allâh)! This is a great lie.'"

"Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not." (Qur'an 24:11, 16, 19)

Al-Muraisi'
The Battle Of Bani Al-Mustaliq
(Sha'ban, 5 H)

Al-Hârith ibn Dirâr, chief of Bani Al-Mustaliq (from the Khuzâ'ah), mustered as many fighters as he could from his own people and from nearby Bedouins. He was assembling forces to wage war on the Messenger of Allâh ﷺ. Coming to know what Al-Hârith and his people were up to, the Messenger of Allâh ﷺ didn't wait but instead rode to them with 700 men with him. Leaving on the 2nd of Sha'bân in the year 5 H, their aim was to break up the forces that Al-Hârith had already assembled. The two armies met at the water (spring) of Al-Muraisi', and it didn't take long before Al-Hârith and his forces were defeated.

In the course of the battle, 'Umar ibn Al-Khattâb's servant got into a dispute with Jahjâh ibn Mas'ud, who was an ally of the Khazraj (Khazraj was one of the tribes of Al-Madinah). 'Umar's servant ended up striking Jahjâh; and as a result, 'Abdullah ibn Ubai ibn Salul, the leader of the hypocrites and a member of the Khazraj tribe, was enraged. He said, "By Allâh, if we return to Al-Madinah, the honorable ones among us will expel the lowly ones." The Messenger of Allâh ﷺ was able to bring calm to the brewing tensions, and in order to divert them from mutual fighting, he ﷺ ordered a rapid return to Al-Madinah.

When Zaid ibn Arqam ؓ conveyed Ibn 'Ubai ibn Salul's above words to the Messenger of Allâh ﷺ, Ibn 'Ubai made a false oath, swearing that he never said those words and that Zaid ibn Arqam ؓ was lying. In exculpation of Zaid ؓ, Allâh ﷻ revealed the following Verse:

> That We might make it a remembrance for you, and the keen ear (person) may (hear and) understand it. (Qur'ân 69: 12)

Everyone knew that Zaid ؓ was telling the truth, and he thereafter

became known as, "The one with a keen ear."

In regard to the leader of the hypocrites, 'Abdullah ibn Ubai, the following Verses were revealed in *Sûrat Al-Munâfiqun*:

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْا۟ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم
مُّسْتَكْبِرُونَ ٥ سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ ٱللَّهُ لَهُمْ إِنَّ
ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ٦ هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ
ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟ وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَفْقَهُونَ
٧ يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ
وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ ٨﴾

> And when it is said to them: "Come, so that the Messenger of Allāh (ﷺ) may ask forgiveness from Allāh for you," they twist their heads, and you would see them turning away their faces in pride. It is equal to them whether you (Muhammad ﷺ) ask forgiveness or ask not forgiveness for them, Allāh will never forgive them. Verily, Allāh guides not the people who are the *Fāsiqūn* (rebellious, disobedient to Allāh). They are the ones who say: "Spend not on those who are with Allāh's Messenger (ﷺ), until they desert him." And to Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not. They (hyprocrites) say: "If we return to Al-Madinah, indeed the more honorable ('Abdūllah bin Ubai bin Salūl, the chief of hyprocrites at Al-Madinah) will expel therefrom the meaner (i.e., Allāh's Messenger ﷺ)." But honor, power and glory belong to Allāh, and to His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not.
>
> (Qur'ân 63: 5-8)

Ibn Ubai ibn Salûl was not content with his false oath; in addition to that, he was the one who started the well-known 'Slander Incident,' which began during the very same expedition. His lying and slander led to great trials for the Prophet ﷺ and those who were most beloved to him.

When the Muslim army was returning from the Battle of Banu Al-

Mustaliq, the Muslims made camp for a short while. 'Āishah went out of eyesight, in order to look for a necklace that she lost when she had left the camp earlier. Meanwhile, the Muslims left, not noticing that she was missing; and so when she returned to the site of the camp, she saw that she was alone. It was then that Safwân ibn Al-Mu'attal passed by; it was his job to remain in the rear of the army, in order to pick up personal belongings that people might have inadvertently dropped on their way back. When he saw 'Āishah, he recognized her immediately. In a most modest manner, he proffered his camel to her. He then turned in the other direction, so that she could mount it without him seeing her. After that, Safwân took the camel by its reins and silently began to steer it in the direction of Al-Madinah. By the time that they reached Al-Madinah, it was midday. When Ibn Ubai ibn Salûl saw them, he said, "The wife of your Prophet has spent the night together with a man until the morning; then he comes, leading her hither. She was not saved from him, and he was not saved from her." Picking up on his cue, the other hypocrites began to spread the slanderous lie, and the entire city of Al-Madinah was shaken by it. After a period of difficulty and trial, Allâh revealed Verses that established the innocence of 'Āishah, the pure and chaste wife of the Prophet ﷺ:

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلۡإِفۡكِ عُصۡبَةٞ مِّنكُمۡۚ لَا تَحۡسَبُوهُ شَرّٗا لَّكُمۖ بَلۡ هُوَ خَيۡرٞ لَّكُمۡۚ لِكُلِّ ٱمۡرِيٕٖ مِّنۡهُم
مَّا ٱكۡتَسَبَ مِنَ ٱلۡإِثۡمِۚ وَٱلَّذِي تَوَلَّىٰ كِبۡرَهُۥ مِنۡهُمۡ لَهُۥ عَذَابٌ عَظِيمٞ ﴿١١﴾ لَّوۡلَآ إِذۡ سَمِعۡتُمُوهُ ظَنَّ
ٱلۡمُؤۡمِنُونَ وَٱلۡمُؤۡمِنَٰتُ بِأَنفُسِهِمۡ خَيۡرٗا وَقَالُواْ هَٰذَآ إِفۡكٞ مُّبِينٞ ﴿١٢﴾ لَّوۡلَا جَآءُو عَلَيۡهِ بِأَرۡبَعَةِ
شُهَدَآءَۚ فَإِذۡ لَمۡ يَأۡتُواْ بِٱلشُّهَدَآءِ فَأُوْلَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلۡكَٰذِبُونَ ﴿١٣﴾ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ
وَرَحۡمَتُهُۥ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ لَمَسَّكُمۡ فِي مَآ أَفَضۡتُمۡ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذۡ تَلَقَّوۡنَهُۥ بِأَلۡسِنَتِكُمۡ
وَتَقُولُونَ بِأَفۡوَاهِكُم مَّا لَيۡسَ لَكُم بِهِۦ عِلۡمٞ وَتَحۡسَبُونَهُۥ هَيِّنٗا وَهُوَ عِندَ ٱللَّهِ عَظِيمٞ ﴿١٥﴾ وَلَوۡلَآ إِذۡ
سَمِعۡتُمُوهُ قُلۡتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبۡحَٰنَكَ هَٰذَا بُهۡتَٰنٌ عَظِيمٞ ﴿١٦﴾ يَعِظُكُمُ ٱللَّهُ أَن
تَعُودُواْ لِمِثۡلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤۡمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ
﴿١٨﴾ إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلۡفَٰحِشَةُ فِي ٱلَّذِينَ ءَامَنُواْ لَهُمۡ عَذَابٌ أَلِيمٞ فِي ٱلدُّنۡيَا
وَٱلۡأٓخِرَةِۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ﴿١٩﴾ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ وَأَنَّ ٱللَّهَ

رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ وَمَن يَتَّبِعْ خُطُوَٰتِ
ٱلشَّيْطَٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۚ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ
أَبَدًا وَلَٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾ وَلَا يَأْتَلِ أُو۟لُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن
يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ
ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾ إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ لُعِنُوا۟ فِى
ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

Verily, those who brought forth the slander (against 'Āishah رضي الله عنها the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. To every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. Why then did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This (charge) is an obvious lie?" Why did they not produce four witnesses against him? Since they (the slanderers) have not produced witnesses! Then with Allāh, they are the liars. Had it not been for the Grace of Allāh and His Mercy to you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allāh it was very great. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glorified are You (O Allāh)! This is a great lie." Allāh forbids you from it and warns you not to repeat the like of it forever, if you are believers. And Allāh makes the *Ayāt* (proofs, evidences, Verses, lessons, signs, revelations, etc.) plain to you, and Allāh is All-Knowing, All-Wise. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not. And had it not been for the Grace of Allāh and His Mercy on you (Allāh

would have hastened the punishment upon you). And that Allāh is full of kindness, Most Merciful. O you who believe! Follow not the footsteps of *Shaitān* (Satan). And whosoever follows the footsteps of *Shaitān* (Satan), then, verily, he commands *Al-Fahshā'* [i.e. to commit indecency (illegal sexual intercourse)], and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islam)]. And had it not been for the Grace of Allāh and His Mercy on you, not one of you would ever have been pure from sins. But Allāh purifies (guides to Islam) whom He wills, and Allāh is All-Hearer, All-Knower. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (the needy), and those who left their homes for Allāh's Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful. Verily, those who accuse believing chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment —

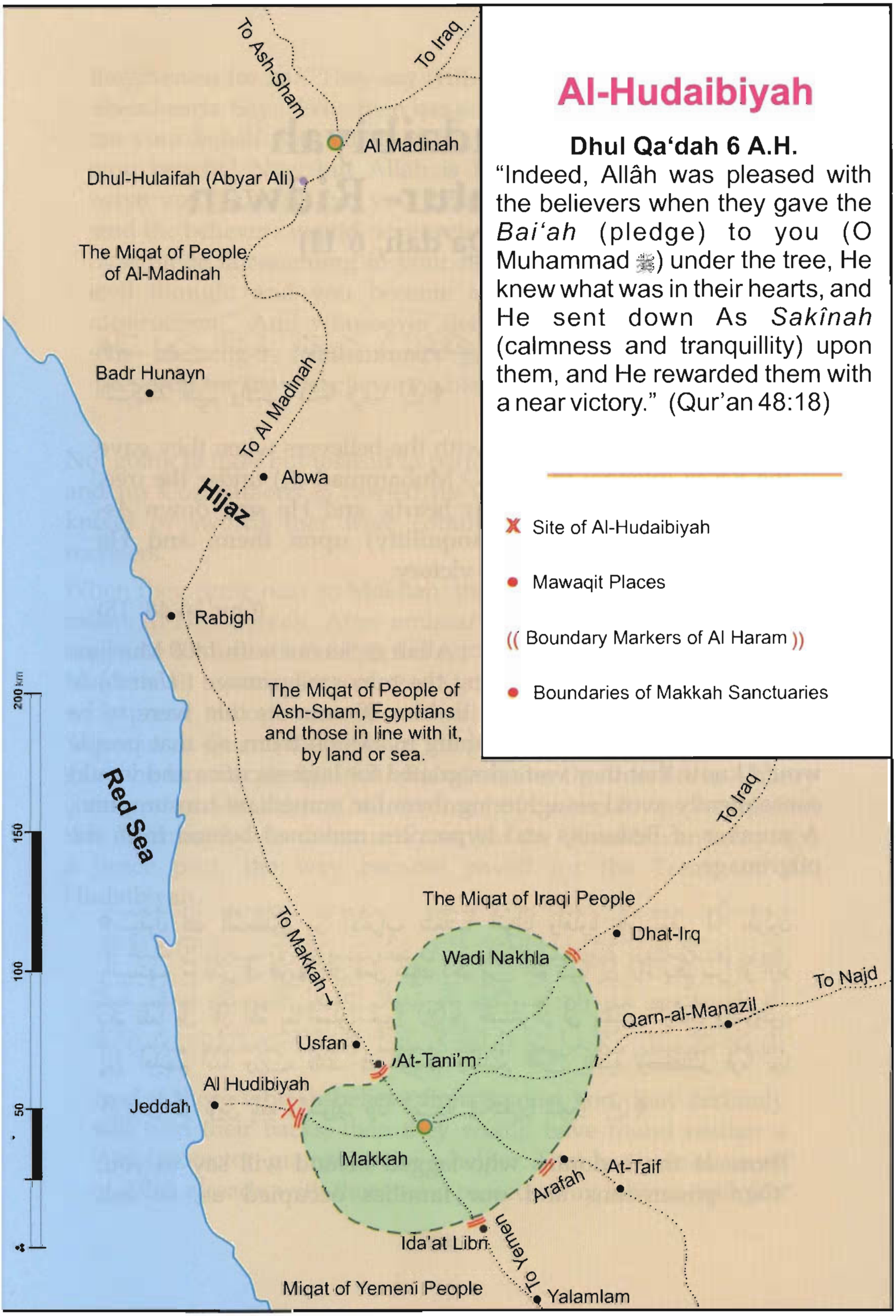
(Qur'ân 24: 11-23)

- Ibn Khaldun: 2/33
- Ibn Hisham: 3/182
- Al-Bidayah wan-Nihayah: 4/156
- At-Tabari: 2/604
- Al-Kamil Fit-Tarikh: 2/182
- 'Uyun Al-Athar: 2/91

Al-Hudaibiyah

Dhul Qa‘dah 6 A.H.

“Indeed, Allâh was pleased with the believers when they gave the *Bai‘ah* (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down As *Sakînah* (calmness and tranquillity) upon them, and He rewarded them with a near victory.” (Qur’an 48:18)



Al-Hudaibiyah And Bai'atur- Ridwân
(Dhil-Qa'dah, 6 H)

﴿لَّقَدۡ رَضِيَ ٱللَّهُ عَنِ ٱلۡمُؤۡمِنِينَ إِذۡ يُبَايِعُونَكَ تَحۡتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمۡ فَأَنزَلَ
ٱلسَّكِينَةَ عَلَيۡهِمۡ وَأَثَٰبَهُمۡ فَتۡحٗا قَرِيبٗا ١٨﴾

Indeed, Allāh was pleased with the believers when they gave the *Bai'ah* (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down *As-Sakīnah* (calmness and tranquillity) upon them, and He rewarded them with a near victory.

(Qur'ân 48: 18)

In the year 6 H, the Messenger of Allâh ﷺ set out with 1400 Muslims with the intention of performing the minor pilgrimage (*'Umrah*) to Makkah. He ﷺ took along with him 70 animals that were to be sacrificed; he ﷺ put distinguishing marks on them, so that people would know that they were designated for later sacrifice and would consequently avoid slaughtering them for immediate consumption. A number of Bedouins and hypocrites remained behind from the pilgrimage.

﴿سَيَقُولُ لَكَ ٱلۡمُخَلَّفُونَ مِنَ ٱلۡأَعۡرَابِ شَغَلَتۡنَآ أَمۡوَٰلُنَا وَأَهۡلُونَا فَٱسۡتَغۡفِرۡ لَنَاۚ يَقُولُونَ
بِأَلۡسِنَتِهِم مَّا لَيۡسَ فِي قُلُوبِهِمۡۚ قُلۡ فَمَن يَمۡلِكُ لَكُم مِّنَ ٱللَّهِ شَيۡـًٔا إِنۡ أَرَادَ بِكُمۡ ضَرًّا أَوۡ أَرَادَ
بِكُمۡ نَفۡعَۢاۚ بَلۡ كَانَ ٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرَۢا ١١ بَلۡ ظَنَنتُمۡ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلۡمُؤۡمِنُونَ
إِلَىٰٓ أَهۡلِيهِمۡ أَبَدٗا وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمۡ وَظَنَنتُمۡ ظَنَّ ٱلسَّوۡءِ وَكُنتُمۡ قَوۡمَۢا بُورٗا
١٢ وَمَن لَّمۡ يُؤۡمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعۡتَدۡنَا لِلۡكَٰفِرِينَ سَعِيرٗا ١٣﴾

Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask

forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allāh, if He intends you hurt or intends you benefit? Nay, but Allāh is Ever Well-Acquainted with what you do. Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction." And whosoever does not believe in Allāh and His Messenger (Muhammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire.

(Qur'ân 48: 11-13)

Not going to fight but instead to perform pilgrimage, the Prophet ﷺ and his Companions ؓ carried no weapons for war, only simple knives or swords that were commonly needed and carried by travelers.

When they came near to Makkah, the Muslims set camp at a place called Al-Hudaibiyah. After emissaries from the Quraish came to negotiate terms with the Prophet ﷺ, 'Uthmân ibn 'Affân ؓ entered Makkah as an emissary of the Muslims. Somehow, it became a widespread though untrue notion that the Quraish had killed 'Uthmân ؓ. Due to the news of the possible treachery, the Muslims gave the famous pledge of *Ar-Ridwân* under the tree: Either Victory (conquest of Makkah) or Martyrdom.' But when it was established that 'Uthmân ؓ was unharmed and that the Quraish wanted to sign a peace pact, the way became paved for the Treaty of Al-Hudaibiyah.

﴿وَلَوْ قَٰتَلَكُمُ ٱلَّذِينَ كَفَرُوا۟ لَوَلَّوُا۟ ٱلْأَدْبَٰرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ ٱللَّهِ
ٱلَّتِى قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٢٣﴾ وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ
وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾﴾

And if those who disbelieve fight against you, they certainly will turn their backs; then they would have found neither a *Walī* (protector, guardian) nor a helper. That has been the way of Allāh already with those who passed away before. And you

will not find any change in the way of Allāh. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh is Ever All-Seer of what you do.

(Qur'ân 48: 22-24)

﴿إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوۡقَ أَيۡدِيهِمۡۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ
نَفۡسِهِۦۖ وَمَنۡ أَوۡفَىٰ بِمَا عَٰهَدَ عَلَيۡهُ ٱللَّهَ فَسَيُؤۡتِيهِ أَجۡرًا عَظِيمٗا ١٠ سَيَقُولُ لَكَ ٱلۡمُخَلَّفُونَ مِنَ
ٱلۡأَعۡرَابِ شَغَلَتۡنَآ أَمۡوَٰلُنَا وَأَهۡلُونَا فَٱسۡتَغۡفِرۡ لَنَاۚ يَقُولُونَ بِأَلۡسِنَتِهِم مَّا لَيۡسَ فِي قُلُوبِهِمۡۚ قُلۡ
فَمَن يَمۡلِكُ لَكُم مِّنَ ٱللَّهِ شَيۡـًٔا إِنۡ أَرَادَ بِكُمۡ ضَرًّا أَوۡ أَرَادَ بِكُمۡ نَفۡعَۢاۚ بَلۡ كَانَ ٱللَّهُ بِمَا تَعۡمَلُونَ
خَبِيرَۢا ١١ بَلۡ ظَنَنتُمۡ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلۡمُؤۡمِنُونَ إِلَىٰٓ أَهۡلِيهِمۡ أَبَدٗا وَزُيِّنَ ذَٰلِكَ فِي
قُلُوبِكُمۡ وَظَنَنتُمۡ ظَنَّ ٱلسَّوۡءِ وَكُنتُمۡ قَوۡمَۢا بُورٗا ١٢ وَمَن لَّمۡ يُؤۡمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ
أَعۡتَدۡنَا لِلۡكَٰفِرِينَ سَعِيرٗا ١٣ وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ يَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن
يَشَآءُۚ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ١٤ سَيَقُولُ ٱلۡمُخَلَّفُونَ إِذَا ٱنطَلَقۡتُمۡ إِلَىٰ مَغَانِمَ
لِتَأۡخُذُوهَا ذَرُونَا نَتَّبِعۡكُمۡۖ يُرِيدُونَ أَن يُبَدِّلُواْ كَلَٰمَ ٱللَّهِۚ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمۡ قَالَ
ٱللَّهُ مِن قَبۡلُۖ فَسَيَقُولُونَ بَلۡ تَحۡسُدُونَنَاۚ بَلۡ كَانُواْ لَا يَفۡقَهُونَ إِلَّا قَلِيلٗا ١٥ قُل لِّلۡمُخَلَّفِينَ مِنَ
ٱلۡأَعۡرَابِ سَتُدۡعَوۡنَ إِلَىٰ قَوۡمٍ أُوْلِي بَأۡسٖ شَدِيدٖ تُقَٰتِلُونَهُمۡ أَوۡ يُسۡلِمُونَۖ فَإِن تُطِيعُواْ يُؤۡتِكُمُ ٱللَّهُ
أَجۡرًا حَسَنٗاۖ وَإِن تَتَوَلَّوۡاْ كَمَا تَوَلَّيۡتُم مِّن قَبۡلُ يُعَذِّبۡكُمۡ عَذَابًا أَلِيمٗا ١٦ لَّيۡسَ عَلَى ٱلۡأَعۡمَىٰ
حَرَجٞ وَلَا عَلَى ٱلۡأَعۡرَجِ حَرَجٞ وَلَا عَلَى ٱلۡمَرِيضِ حَرَجٞۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدۡخِلۡهُ جَنَّٰتٖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ وَمَن يَتَوَلَّ يُعَذِّبۡهُ عَذَابًا أَلِيمٗا ١٧ لَّقَدۡ رَضِيَ ٱللَّهُ عَنِ ٱلۡمُؤۡمِنِينَ
إِذۡ يُبَايِعُونَكَ تَحۡتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمۡ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيۡهِمۡ وَأَثَٰبَهُمۡ فَتۡحٗا قَرِيبٗا
١٨﴾

Verily, those who give *Bai'ah* (pledge) to you (O Muhammad ﷺ), they are giving *Bai'ah* (pledge) to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allāh, He will bestow on him a great reward. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask

forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allāh, if He intends you hurt or intends you benefit? Nay, but Allāh is Ever Well-Acquainted with what you do. "Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction." And whosoever does not believe in Allāh and His Messenger (Muhammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire. And to Allāh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Ever Oft-Forgiving, Most Merciful. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allāh's Words. Say: "You shall not follow us; thus Allāh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little. Say (O Muhammad ﷺ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allāh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment." No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allāh and His Messenger (Muhammad ﷺ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment. Indeed, Allāh was pleased with the believers when they gave the *Bai'ah* (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down *As-Sakīnah* (calmness and tranquillity) upon them, and He rewarded them with a near victory.

(Qur'ân 48: 10-18)

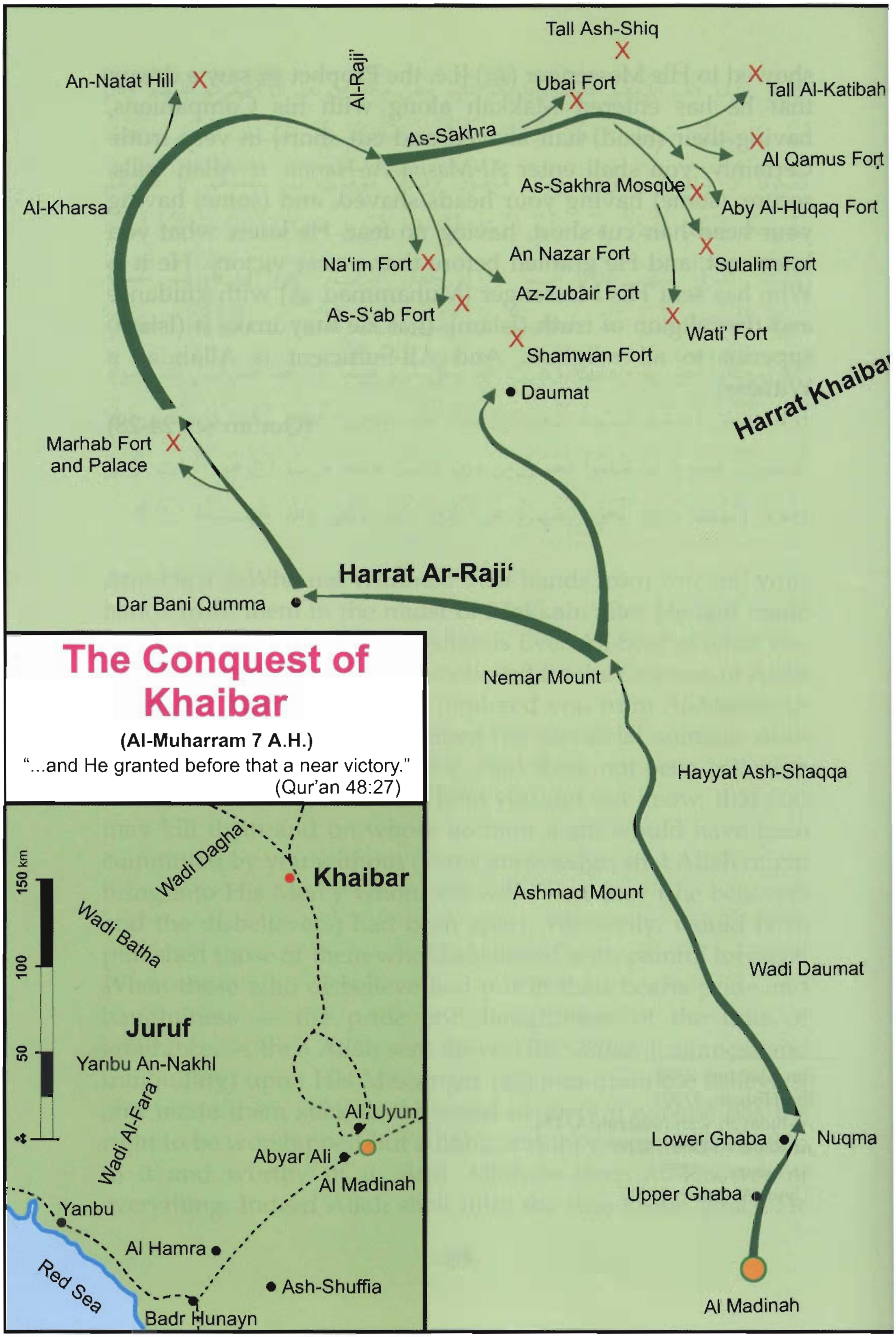
﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ
ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾ هُمُ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ
مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ
فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا
ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾ إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ
حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ
ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٢٦﴾ لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ
ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا
تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ
رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٢٨﴾﴾

And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh is Ever All-Seer of what you do. They are the ones who disbelieved (in the Oneness of Allāh — Islamic Monotheism) and hindered you from *Al-Masjid Al-Harām* (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His Mercy whom He wills — if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment. When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance, — then Allāh sent down His *Sakīnah* (calmness and tranquillity) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allāh); and they were well entitled to it and worthy of it. And Allāh is Ever All-Knower of everything. Indeed Allāh shall fulfil the true vision which He

showed to His Messenger (ﷺ) [i.e. the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid Al-Harām*, if Allāh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted before that a near victory. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), that He may make it (Islam) superior to all religions. And All-Sufficient is Allāh as a Witness.

(Qur'ân 48: 24-28)

- Ibn Khaldun: 2/34
- Ibn Hisham: 3/201
- Al-Bidayah wan-Nihayah: 4/174
- Ar-Raud Al-Unuf: 4/38
- At-Tabari: 2/627
- 'Uyun Al-Athar: 2/117



The Conquest of Khaibar

(Al-Muharram 7 A.H.)

"...and He granted before that a near victory."
(Qur'an 48:27)

Khaibar
(Al-Muharram, 7 H)

﴿لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ
عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾﴾

Indeed, Allāh was pleased with the believers when they gave the *Bai'ah* (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down *As-Sakīnah* (calmness and tranquillity) upon them, and He rewarded them with a near victory. And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise.

(Qur'ân 48: 18, 19)

﴿لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ
مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا
قَرِيبًا ﴿٢٧﴾﴾

Indeed Allāh shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e., the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid Al-Harām*, if Allāh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted before that a near victory.

(Qur'ân 48: 27)

The Jews of Khaibar contacted the people of the Ghatafân tribe, who were known to be mercenaries for hire. As a reward for fighting the Muslims, the Jews of Khaibar offered them a percentage of their yearly harvest, which consisted mainly of fruits and dates. They furthermore established alliances with the tribes of Fadak, Taima'

and Wâdi Al-Qura; together, they were to launch a surprise attack on Al-Madinah. Having been informed of their plans, the Muslims who witnessed Al-Hudaibiyah traveled to Khaibar, in order to bring an end to the plotting of its inhabitants and their allies.

Khaibar consisted of many fortresses, the most important of which were the following:

- An-Natât, which was made up of the Nâ'im, As-Sa'b, and Qillah fortresses.
- Ash-Shiq, which was made up of the Ubai and Al-Bary fortresses.
- Al-Katibah, which was made up of the Al-Qamus, Al-Watih, and As-Sulâlim fortresses.

Nâ'im was the first fortress to be overtaken by the Muslims, and Al-Qamus was the greatest and most formidable of Khaibar's fortresses. As for the Al-Watih and As-Sulâlim fortresses, they were surrendered peacefully. According to the pact that was agreed upon, Khaibar remained in the hands of its inhabitants, on the condition that the Muslims were to receive one-half of the harvest of all planting and date trees.

- Ibn Hisham: 3/217
- Al-Bidayah wan-Nihayah: 4/198
- At-Tabari: 3/14
- 'Uyun Al-Athar: 2/138

'Umratul-Qada' The Compensatory 'Umrah

Dhil Qa'dah 7 A.H.

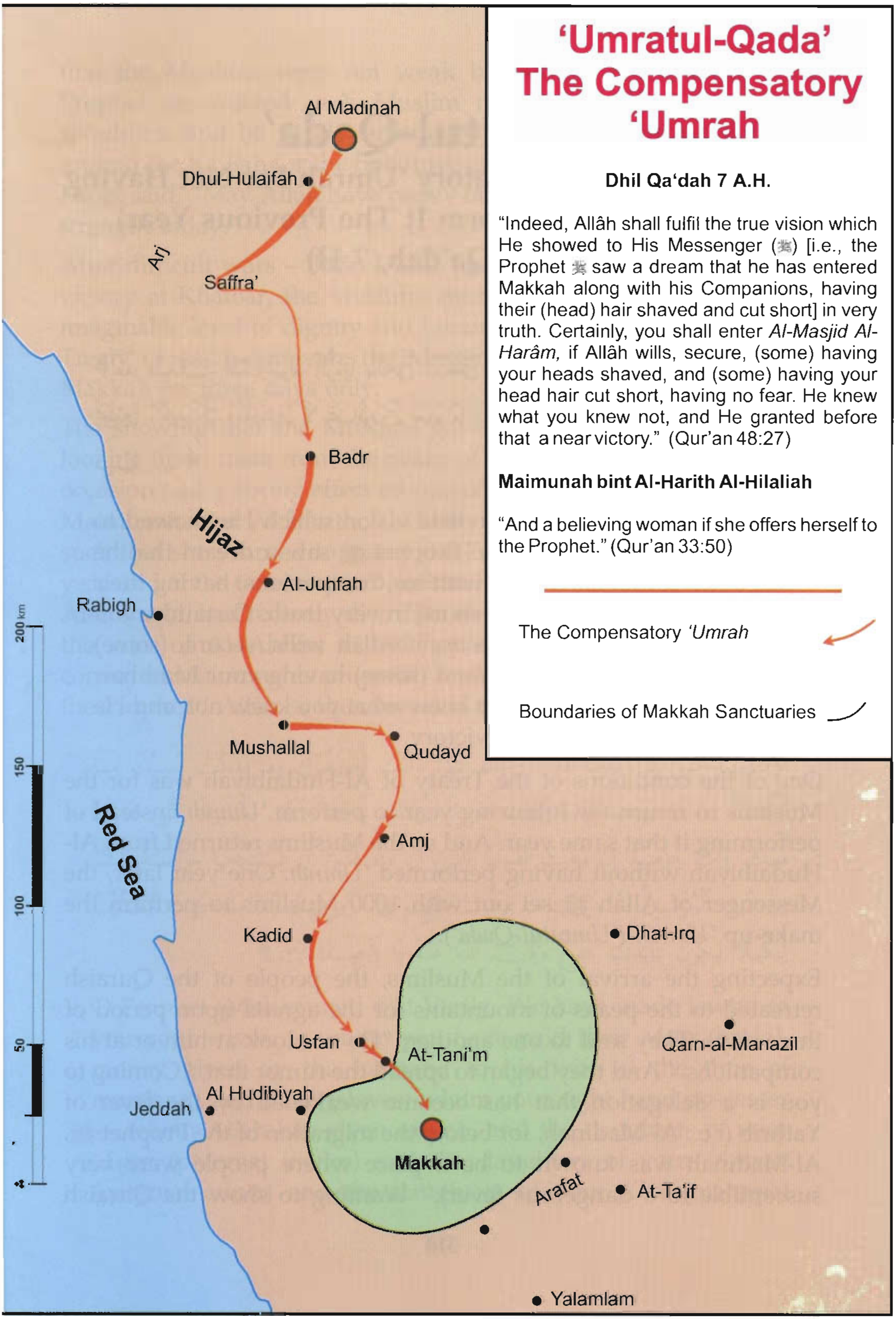
"Indeed, Allâh shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e., the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid Al-Harâm,* if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted before that a near victory." (Qur'an 48:27)

Maimunah bint Al-Harith Al-Hilaliah

"And a believing woman if she offers herself to the Prophet." (Qur'an 33:50)

The Compensatory *'Umrah*

Boundaries of Makkah Sanctuaries



'Umratul-Qada'

(Make-Up or Compensatory 'Umrah For Not Having Been Able To Perform It The Previous Year) (Dhil-Qa'dah, 7 H)

﴿لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ
مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا
قَرِيبًا ﴿٢٧﴾﴾

Indeed Allāh shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e., the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid Al-Harām*, if Allāh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted before that a near victory.

One of the conditions of the Treaty of Al-Hudaibiyah was for the Muslims to return the following year to perform *'Umrah,* instead of performing it that same year. And so the Muslims returned from Al-Hudaibiyah without having performed *'Umrah.* One year later, the Messenger of Allâh ﷺ set out with 1000 Muslims to perform the make-up *'Umrah* (*'Umratul-Qada'*).

Expecting the arrival of the Muslims, the people of the Quraish retreated to the peaks of mountains for the agreed upon period of three days. They said to one another, "Do not look at him or at his companions." And they began to spread the rumor that, "Coming to you is a delegation that has become weakened by the fever of Yathrib (i.e., Al-Madinah, for before the migration of the Prophet ﷺ, Al-Madinah was known to be a place where people were very susceptible to a dangerous fever)." Wanting to show the Quraish

that the Muslims were not weak but strong and energetic, the Prophet ﷺ ordered each Muslim man to lay bare one of his shoulders, and he ﷺ also instructed them to perform a light jog around the Ka'bah for the first three of the seven prescribed circuits. He ﷺ said, "May Allâh have mercy on the one who shows them his strength today."

After difficult wars – Badr, Uhud, and Al-Khandaq – and after the victory at Khaibar, the Muslims entered Makkah with the highest imaginable level of dignity and honor. And in accordance with the Treaty of Al-Hudaibiyah, the Messenger of Allâh ﷺ remained in Makkah for three days only.

The showing that the Muslims gave to the Quraish – who were looking upon them from the peaks of mountains and hills – on that occasion had a strong effect on one of the noble women of Makkah Maimunah bint Al-Hârith Al-Hilâliyyah رضي الله عنها; the effect on her was such that she yearned to marry the Prophet ﷺ. She was twenty-six years old at the time, and her husband, Abu Ruhm ibn 'Abdul-'Uzza Al-Qurashi, had recently died. She went to her sister Umm Al-Fadl, the wife of Al-'Abbâs, to tell her about her feelings. Al-'Abbâs conveyed Maimunah's proposal, saying, "She has offered herself to the Prophet." Allâh ﷻ then revealed the following Verse about her:

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَحۡلَلۡنَا لَكَ أَزۡوَٰجَكَ ٱلَّٰتِيٓ ءَاتَيۡتَ أُجُورَهُنَّ وَمَا مَلَكَتۡ يَمِينُكَ مِمَّآ
أَفَآءَ ٱللَّهُ عَلَيۡكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِي هَاجَرۡنَ
مَعَكَ وَٱمۡرَأَةٗ مُّؤۡمِنَةً إِن وَهَبَتۡ نَفۡسَهَا لِلنَّبِيِّ إِنۡ أَرَادَ ٱلنَّبِيُّ أَن يَسۡتَنكِحَهَا خَالِصَةٗ لَّكَ
مِن دُونِ ٱلۡمُؤۡمِنِينَۗ قَدۡ عَلِمۡنَا مَا فَرَضۡنَا عَلَيۡهِمۡ فِيٓ أَزۡوَٰجِهِمۡ وَمَا مَلَكَتۡ أَيۡمَٰنُهُمۡ
لِكَيۡلَا يَكُونَ عَلَيۡكَ حَرَجٞۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ٥٠﴾

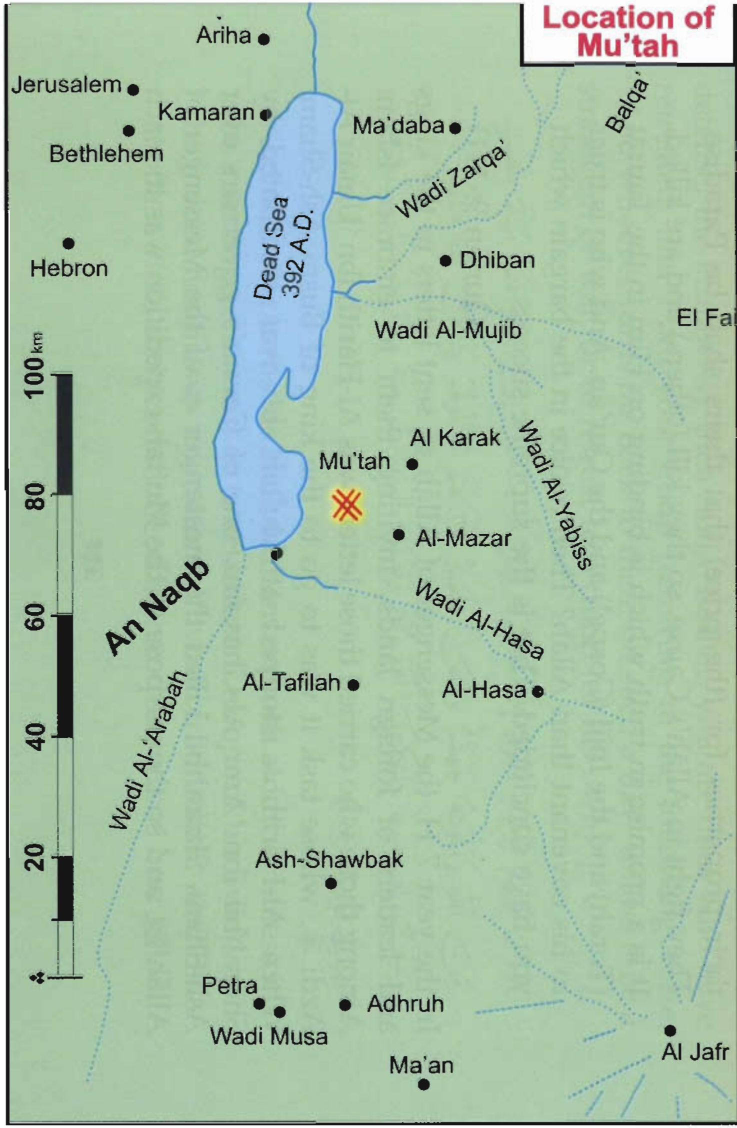
O Prophet (Muhammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses — whom Allāh has given to you, and the daughters of your *'Amm* (paternal uncles) and the daughters of your *'Ammāt* (paternal aunts) and the daughters of your *Khāl* (maternal

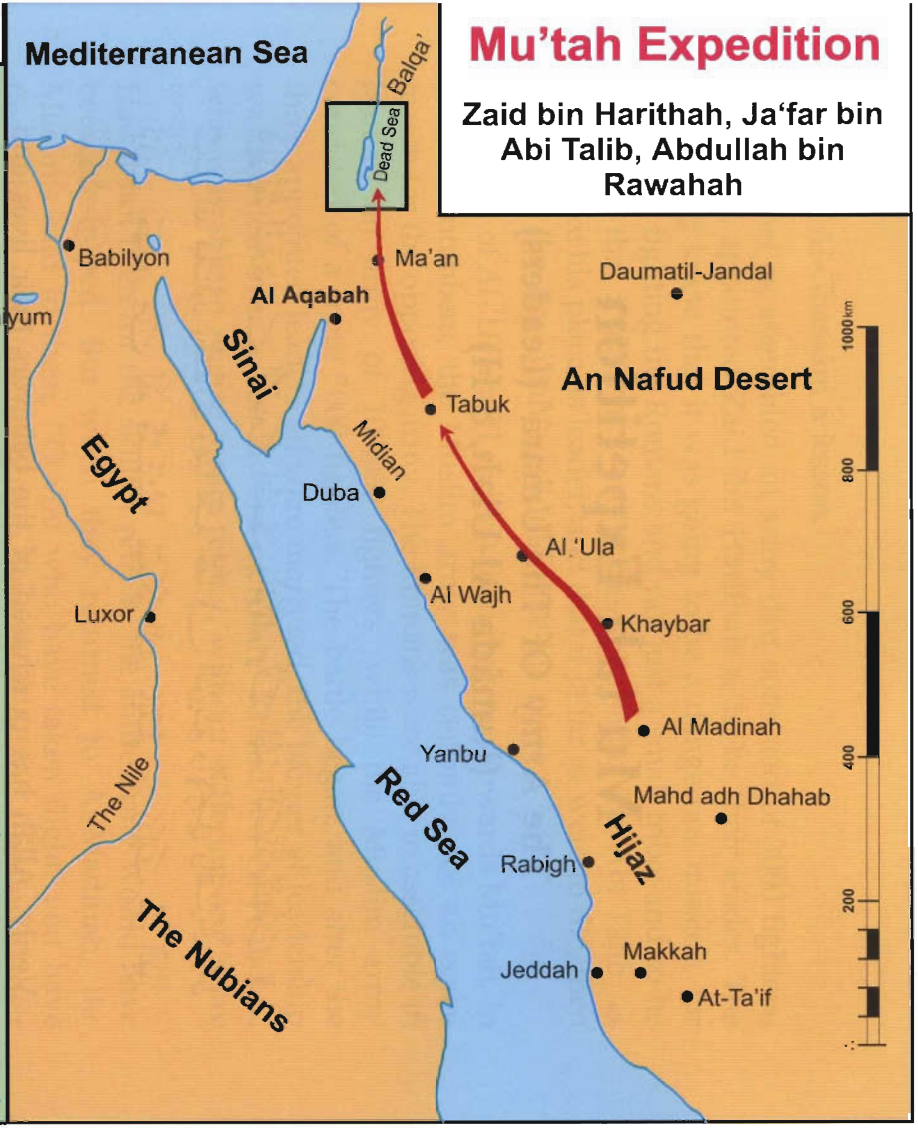
uncles) and the daughters of your *Khālāt* (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet (ﷺ), and the Prophet (ﷺ) wishes to marry her — a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allāh is Ever Oft-Forgiving, Most Merciful.

(Qur'ân 33: 50)

The Prophet ﷺ then married her and took her back with him to Al-Madinah.

- Al-Bidayah wan-Nihayah: 4/220
- At-Tabari: 3/22
- 'Uyun Al-Athar: 2/145


Location of Mu'tah
Ariha
Jerusalem
Kamaran
Bethlehem
Ma'daba
Balqa'
Wadi Zarqa'
Hebron
Dead Sea 392 A.D.
Dhiban
Wadi Al-Mujib
El Faiyum
Al Karak
Mu'tah
Wadi Al-Yabiss
Al-Mazar
An Naqb
Wadi Al-Hasa
Al-Tafilah
Al-Hasa
Wadi Al-'Arabah
Ash-Shawbak
Petra
Wadi Musa
Adhruh
Ma'an
Al Jafr
100 km
80
60
40
20


Mu'tah Expedition
Zaid bin Harithah, Ja'far bin Abi Talib, Abdullah bin Rawahah
Mediterranean Sea
Balqa'
Dead Sea
Babilyon
Ma'an
Daumatil-Jandal
Al Aqabah
Sinai
An Nafud Desert
Tabuk
Midian
Egypt
Duba
Al 'Ula
Al Wajh
Luxor
Khaybar
Al Madinah
Yanbu
The Nile
Red Sea
Mahd adh Dhahab
Hijaz
Rabigh
The Nubians
Makkah
Jeddah
At-Ta'if
1000 km
800
600
400
200

Mu'tah Expetition

The Army Of The Umarâ' (Leaders) (Jumâda Al-Ulah, 8 H)

﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى
سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ
أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ
ٱلْعَظِيمُ ﴿١١١﴾﴾

Verily, Allāh has purchased of the believers their lives and their properties for (the price) that theirs shall be Paradise. They fight in Allāh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurāt (Torah) and the Injīl (Gospel) and the Qur'ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain which you have concluded. That is the supreme success.

(Qur'ân 9: 111)

In the year 7 H, the Messenger of Allâh ﷺ sent letters to the kings and leaders of foreign lands, inviting them to embrace Islam. Among those who carried those letters was Al-Hârith ibn 'Umair Al-Azdi ﷺ, whose task it was to go to the king of Busra Ash-Sham. When Al-Hârith ﷺ stopped at Mu'tah, he was confronted by Shurahbil ibn 'Amr Al-Ghassâni, one of Caesar's governors over Ash-Sham. Shurahbil killed the messenger ﷺ of the Messenger of Allâh ﷺ, and so the purpose of the Mu'tah expedition was to teach

Shurahbil Al-Ghassâni a lesson.

The Prophet ﷺ assembled an army that consisted of 3000 fighters, and he ﷺ appointed Zaid ibn Hârithah ﵁ to be their leader. The Prophet ﷺ knew that it was going to be a dangerous mission, for they were fighting the Romans and not just a small tribe; and so he explained that if Zaid ﵁ were to die, then Ja'far ibn Abi Tâlib ﵁ should take his place as leader; and that if Ja'far ﵁ were to die, then 'Abdullah ibn Rawâhah ﵁ should take his place.

The Army of *Al-'Umara'* (Leaders) then marched towards Mu'tah. In terms of numbers, the Muslim army was certainly not an equal match for the opposing army. The Romans were able to assemble in Mut'ah an army of 100,000 fighters, while the Muslim army consisted of a mere 3000 fighters. The battle began, and after the three appointed leaders all were martyred, the banner of leadership was handed over to the 'Sword of Allâh,' Khâlid ibn Al-Walid ﵁, who was able to realize a safe retreat, without suffering any more losses.

Had it not been for the skillful retreat, the entire army would have been destroyed. But when they returned to Al-Madinah, the Muslims said to them, "O you who have taken flight: you have fled (when it was time to fight) in the way of Allâh." Coming to their defense, the Prophet ﷺ then said, "Rather, you are ones who have retreated, and I am your troop [referring to the following verse: "And whoever turns his back to them on such a day unless it be a stratagem of war, or to retreat to a troop (of his own)"]."

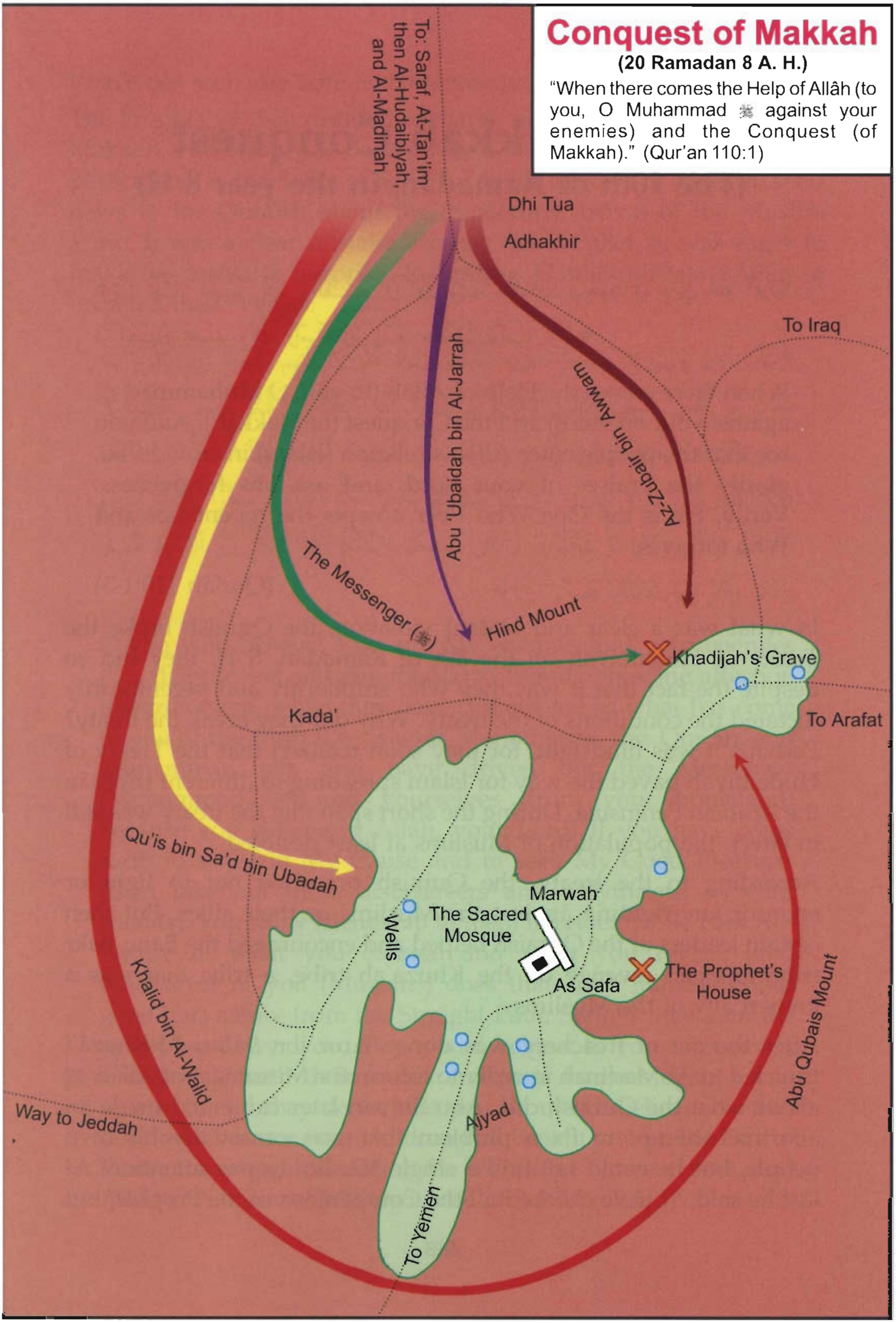
﴿وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ
مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾ فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا
رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ۚ وَلِيُبْلِىَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا ۚ إِنَّ ٱللَّهَ
سَمِيعٌ عَلِيمٌ ﴿١٧﴾﴾

And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allāh. And his abode is Hell, and worst indeed is that destination! You killed

them not, but Allāh killed them. And you (Muhammad ﷺ) threw not when you did throw, but Allāh threw, that He might test the believers by a fair trial from Him. Verily, Allāh is All-Hearer, All-Knower.

(Qur'ân 8: 16, 17)

- Ibn Khaldun: 2/40
- Ibn Sa'd: 1/341, 2/128, 3/234
- Ibn Hishâm: 4/8
- At-Tabari: 3/38
- Al-Kâmil Fit-Târikh: 2/158
- 'Uyun Al-Athar: 2/153


Conquest of Makkah
(20 Ramadan 8 A. H.)
"When there comes the Help of Allâh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)." (Qur'an 110:1)
To: Saraf, At-Tan'im then Al-Hudaibiyah, and Al-Madinah
Dhi Tua
Adhakhir
To Iraq
Abu 'Ubaidah bin Al-Jarrah
Az-Zubair bin 'Awwam
The Messenger (ﷺ)
Hind Mount
Khadijah's Grave
To Arafat
Kada'
Qu'is bin Sa'd bin Ubadah
Marwah
The Sacred Mosque
Wells
As Safa
The Prophet's House
Khalid bin Al-Walid
Abu Qubais Mount
Way to Jeddah
Ajyad
To Yemen

The Makkah Conquest
(The 10th of Ramadan, in the year 8 H)

﴿إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ ① وَرَأَيۡتَ ٱلنَّاسَ يَدۡخُلُونَ فِي دِينِ ٱللَّهِ أَفۡوَاجٗا
② فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَٱسۡتَغۡفِرۡهُۚ إِنَّهُۥ كَانَ تَوَّابَۢا ③﴾

> When there comes the Help of Allāh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah). And you see that the people enter Allāh's religion (Islam) in crowds. So, glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who Ever accepts the repentance and Who forgives.
>
> (Qur'ân 110:1-3)

In what was a clear and blatant violation, the Quraish broke the Treaty of Hudaibiyah on the 8th of Ramadan, 8 H; they did so despite the fact that it was they who stubbornly and peremptorily dictated the conditions of the treaty. Why did they break the treaty? Perhaps it was hindsight, for they soon realized that the Treaty of Hudaibiyah paved the way for Islam spreading to different tribes in the Arabian Peninsula. During the short span that the treaty was still in effect, the population of Muslims at least doubled.

According to the treaty, the Quraish promised not to fight or sponsor any fighting against the Muslims or their allies. But then certain leaders of the Quraish helped and encouraged the Banu Bakr tribe to exact revenge on the Khuza'ah tribe, a tribe that was a known ally of the Muslims.

After the act of treachery was done, 'Amr ibn Sâlim Al-Khuzâ'i traveled to Al-Madinah in order to inform the Messenger of Allâh ﷺ about what the Quraish did. Abu Sufyân later came and made an abortive attempt to fix a problem that was caused by his own people, but he could not find a single Muslim to pay attention. At last he said, "I have checked all the Companions of the Prophet, but

I have not seen any nation so submissive to its leader."

The Prophet ﷺ then decided to march towards and take control of Makkah. Hâtib ibn Abi Balta'ah ﷺ, a true Muslim and one of the participants of the Battle of Badr, made the mistake of trying to send news to the Quraish about the impending arrival of the Muslim army. It was a clear mistake because the Prophet ﷺ was eager to make his arrival a surprise. Regarding Hâtib's mistake, Allâh ﷻ revealed these Verses:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّي وَعَدُوَّكُمۡ أَوۡلِيَآءَ تُلۡقُونَ إِلَيۡهِم بِٱلۡمَوَدَّةِ وَقَدۡ كَفَرُواْ بِمَا
جَآءَكُم مِّنَ ٱلۡحَقِّ يُخۡرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمۡ أَن تُؤۡمِنُواْ بِٱللَّهِ رَبِّكُمۡ إِن كُنتُمۡ خَرَجۡتُمۡ جِهَٰدٗا فِي
سَبِيلِي وَٱبۡتِغَآءَ مَرۡضَاتِيۚ تُسِرُّونَ إِلَيۡهِم بِٱلۡمَوَدَّةِ وَأَنَا۠ أَعۡلَمُ بِمَآ أَخۡفَيۡتُمۡ وَمَآ أَعۡلَنتُمۡۚ وَمَن يَفۡعَلۡهُ
مِنكُمۡ فَقَدۡ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ١ إِن يَثۡقَفُوكُمۡ يَكُونُواْ لَكُمۡ أَعۡدَآءٗ وَيَبۡسُطُوٓاْ إِلَيۡكُمۡ أَيۡدِيَهُمۡ
وَأَلۡسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّواْ لَوۡ تَكۡفُرُونَ ٢ لَن تَنفَعَكُمۡ أَرۡحَامُكُمۡ وَلَآ أَوۡلَٰدُكُمۡۚ يَوۡمَ ٱلۡقِيَٰمَةِ يَفۡصِلُ
بَيۡنَكُمۡۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٣﴾

O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e., Islamic Monotheism, this Qur'ān, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allāh, your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allāh). He will judge between you. And Allāh is All-Seer of what you do. (Qur'ân 60: 1-3)

The Muslim army that made the journey to Makkah comprised of 10,000 Muslims, a force that was far too great for the inhabitants of Makkah to withstand. When the army reached Dhi Tuwa and Adhâkhir, the Prophet ﷺ sent Az-Zubair ibn Al-'Awâm ؓ to enter Makkah from the north; Khâlid ibn Al-Walid ؓ to enter it from the south; Qais ibn Sa'd ibn 'Ubâdah ؓ to enter it from the east; and Abu 'Ubaidah ibn Al-Jarrâh ؓ to enter it from the direction of Mount Hind, beside which the Muslims were gathered in Al-Hujun with the Prophet ﷺ.

The sheer surprise of the attack stunned the Quraish, making them feel as if they had suddenly been struck with a cold piece of iron. As the Prophet ﷺ entered Makkah as the victor on the 20th of Ramadan, 8 H, he repeatedly recited *Sûrat An-Nasr*:

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا
۝٢ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا ۝٣﴾

When there comes the Help of Allāh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah). And you see that the people enter Allāh's religion (Islam) in crowds. So, glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who Ever accepts the repentance and Who forgives.

(Qur'ân 110: 1-3)

And as he destroyed the idols of the Quraish, he ﷺ recited this Verse:

﴿وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ۝٨١﴾

And say: "Truth (i.e., Islamic Monotheism or this Qur'ān or *Jihād* against polytheists) has come and *Bātil* (falsehood, i.e., Satan or polytheism) has vanished. Surely, *Bātil* is ever bound to vanish."

(Qur'ân 17: 81)

The victory was significant militarily, to be sure, but it was also significant on another level as well: the Prophet ﷺ now won over

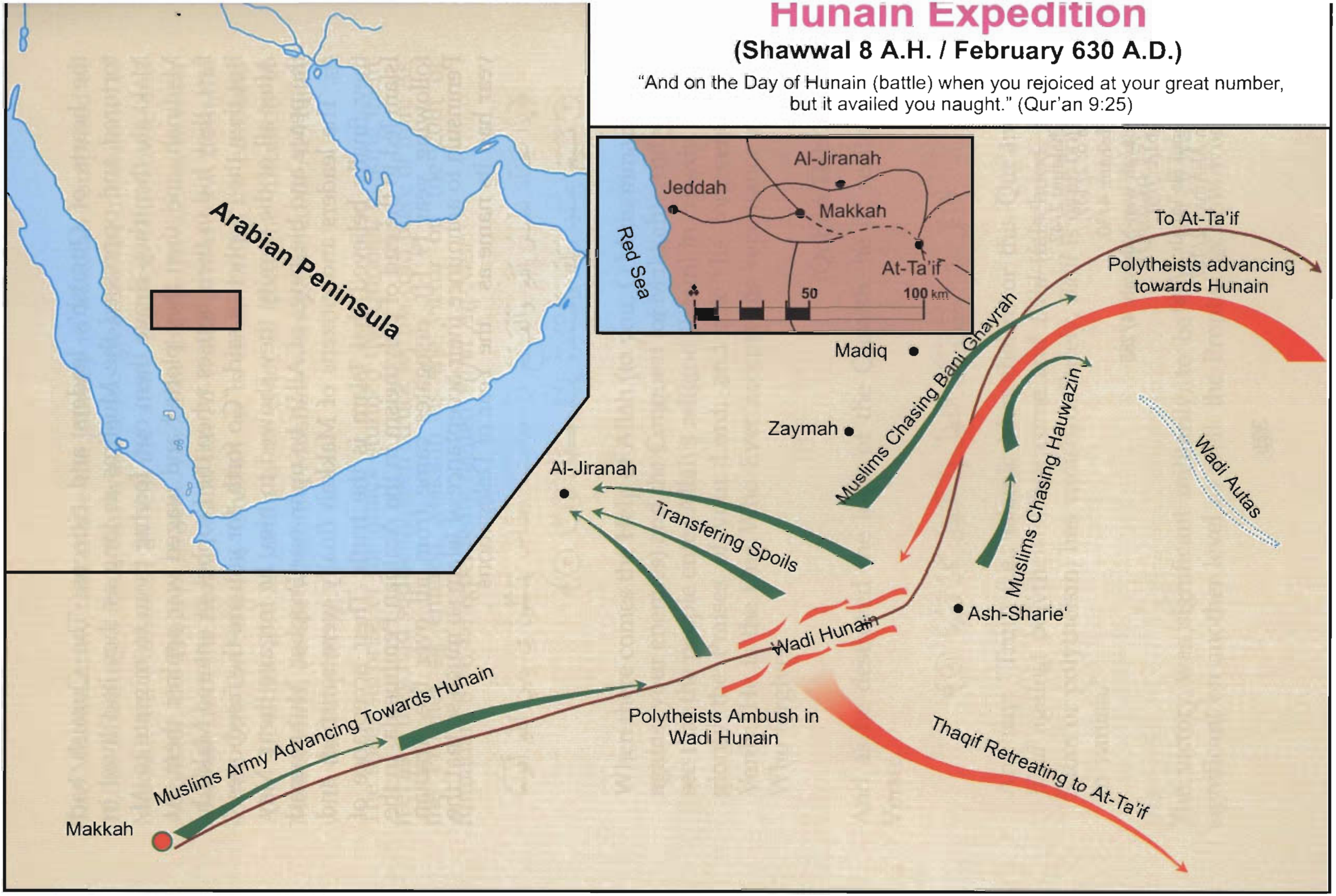
the hearts of Quraish's leaders and citizens. The Quraish had tortured and oppressed the Muslims as long as they had lived in Makkah; then they drove them out, forcing them to migrate to Al-Madinah; and then they plotted and waged war against them. At first, they hid in their houses when the Prophet ﷺ entered Makkah. But then the Prophet ﷺ said, "Go forth, for you are the freed ones." After all of the enmity they showed to him, he forgave them. May the peace and blessings of Allâh be upon our Prophet, Muhammad ﷺ. The leaders and citizens of Makkah finally were satisfied, and they finally believed that Islam is the truth. Their acceptance of Islam led to the end of polytheism in the Arabian Peninusula. In the following year (9 H), delegates came from all over the Arabian Peninsula to announce their acceptance of Islam so much so that the year had its name as " the Year of Delegations".

- Ibn Khaldun: 2/42
- Ibn Sa'd: 2/135
- Ibn Hishâm: 4/30
- Al-Bidâyah wan-Nihâyah: 4/285
- At-Tabari: 3/51
- Al-Kâmil Fit-Târikh: 2/163
- 'Uyun Al-Athar: 2/167

Hunain Expedition

(Shawwal 8 A.H. / February 630 A.D.)

"And on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught." (Qur'an 9:25)



Hunain And At-Tâ'if

﴿لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ
عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ
أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ
كَفَرُوا۟ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿٢٦﴾ ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ وَٱللَّهُ
غَفُورٌ رَّحِيمٌ ﴿٢٧﴾﴾

Truly, Allāh has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allāh did send down His *Sakīnah* (calmness, tranquillity and reassurance) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful.

(Qur'ân 9: 25-27)

The tribes of Hawâzin and Thaqif were deeply shaken by the conquest of Makkah (the 20th of Ramadan, 8 H) and the end of polytheism in that region. They felt that, now that the Quraish were defeated, they were going to be the next targets. The leaders of the two tribes agreed to attack Muhammad ﷺ before he attacked them. The leader of Hawâzin, Mâlik ibn 'Auf An-Nasri, assembled a group of fighters from both his tribe and the Thaqif. Other tribes joined with them as well Nasr, Jusham, Sa'd ibn Bakr, and people from Banu Hilâl. Absent from Hawâzin were Ka'b and Kilâb.

The tribe of Banu Jusham brought along with them Duraid ibn As-Simmah, who was 120 years old and had lost his eyesight. They brought him along not to fight, of course, but to rely on his counsel

and his deep knowledge of warfare.

Leading the Thaqif tribe was Kinânah ibn 'Abd Yâlil, and by his side was Qârib ibn Al-Aswad ibn Mas'ud ibn Mu'attab. Banu Mâlik was led by Dhul-Khimâr Subai' ibn Al-Hârith and his brother, Ahmar ibn Al-Hârith. But the overall leader of the battle was Mâlik ibn 'Auf An-Nasri. He had brought his army with all their families and the movable property.

Led by Mâlik, the army stopped at a place called Autâs, which was a valley near the homes of the Hawâzin; that is why the battle is also known as the "Battle of Autâs." It is estimated that Mâlik had 20,000 or more fighters with him.

The Prophet ﷺ set out to meet Mâlik's army on the 6th of Shawwâl, in the year 8 H. He had with him 12,000 fighters, 10,000 from his Companions ﷺ that took part in the conquering of Makkah, and 2,000 from the 'freed ones' of Makkah.

Based on the counsel of Duraid ibn As-Simmah, Mâlik ibn 'Auf's army waited to ambush the Muslims in the narrow part of the Hunain valley. It was just before *Fajr* time, when the Muslims had reached the heart of the valley, that Mâlik's army ambushed them. Showered by arrows and attacked by horsemen, the Muslim army retreated; but the Messenger of Allâh ﷺ and a number of his Companions ﷺ remained firm and protected the backs of their retreating forces. The closest of the Prophet's Companions ﷺ then gathered around him, in an attempt to turn defeat into victory. Their efforts then sparked the return of their retreating forces.

﴿لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ
عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ
أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ
كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿٢٦﴾ ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ
غَفُورٌ رَّحِيمٌ ﴿٢٧﴾﴾

Truly, Allāh has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great

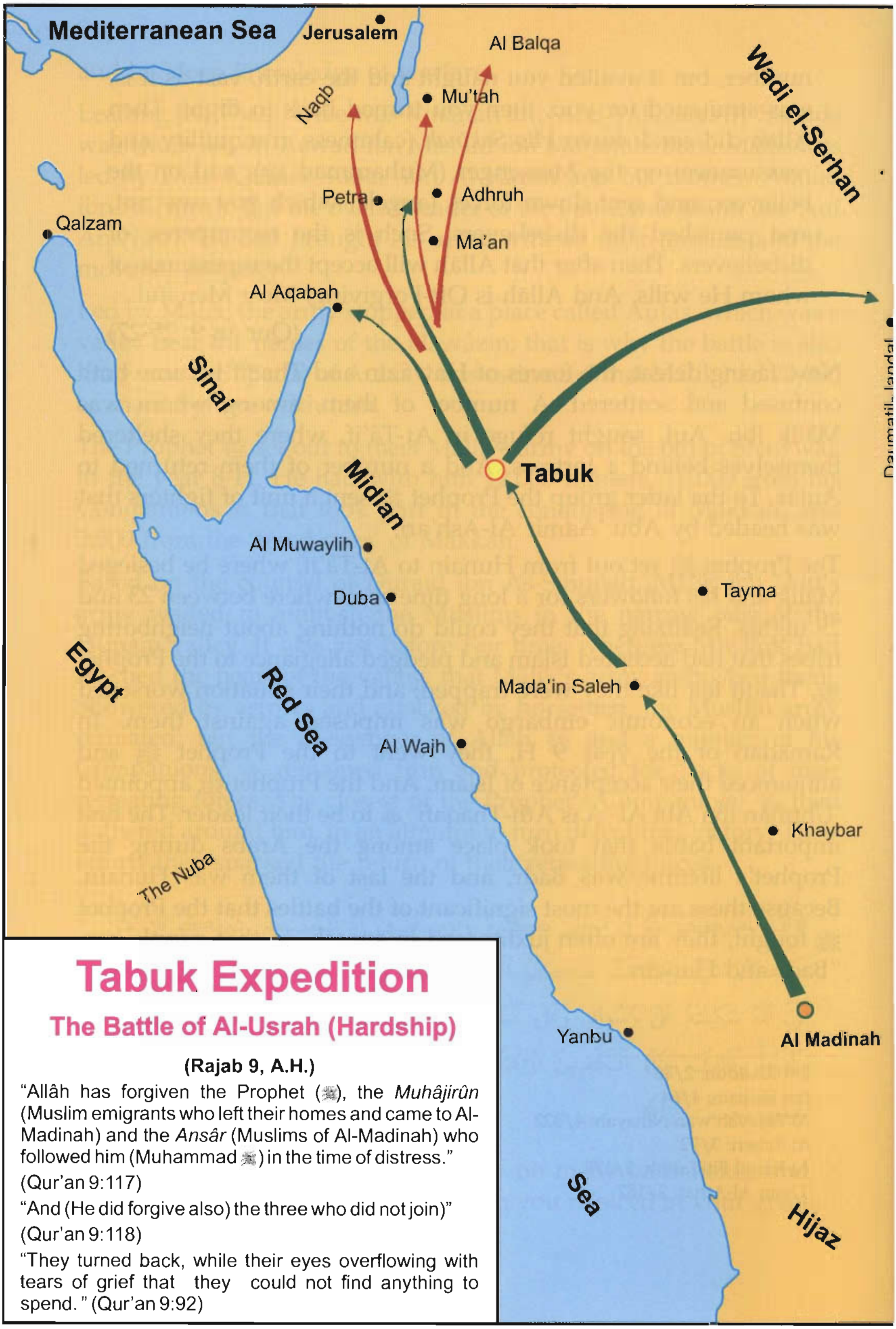
number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allāh did send down His *Sakīnah* (calmness, tranquillity and reassurance) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful.

(Qur'ân 9: 25-27)

Now facing defeat, the forces of Hawâzin and Thaqif became both confused and scattered. A number of them, among whom was Mâlik ibn 'Auf, sought refuge in At-Tâ'if, where they sheltered themselves behind a fortress. And a number of them returned to Autâs. To the latter group the Prophet ﷺ sent a unit of fighters that was headed by Abu 'Aamir Al-Ash'ari.

The Prophet ﷺ set out from Hunain to At-Tâ'if, where he besieged Mâlik and his followers for a long time somewhere between 23 and 29 nights. Realizing that they could do nothing about neighboring tribes that had accepted Islam and pledged allegiance to the Prophet ﷺ, Thaqif felt like they were trapped; and their situation worsened when an economic embargo was imposed against them. In Ramadan of the year 9 H, they went to the Prophet ﷺ and announced their acceptance of Islam. And the Prophet ﷺ appointed 'Uhtmân ibn Abi Al-'Aas Ath-Thaqafi ؓ to be their leader. The first important battle that took place among the Arabs during the Prophet's lifetime was Badr, and the last of them was Hunain. Because these are the most significant of the battles that the Prophet ﷺ fought, they are often juxtaposed in speech, so that people say, "Badr and Hunain."

- Ibn Khaldun: 2/45
- Ibn Hisham: 4/64
- Al-Bidayah wan-Nihayah: 4/322
- At-Tabari: 3/72
- Al-Kamil Fit-Tarikh: 2/177
- 'Uyun Al-Athar: 2/187



Tabuk Expedition

The Battle of Al-Usrah (Hardship)

(Rajab 9, A.H.)

"Allâh has forgiven the Prophet (ﷺ), the *Muhâjirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansâr* (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress." (Qur'an 9:117)

"And (He did forgive also) the three who did not join)" (Qur'an 9:118)

"They turned back, while their eyes overflowing with tears of grief that they could not find anything to spend." (Qur'an 9:92)

Tabûk: The Battle of Al-'Usrah

(Rajab, 9 H)

﴿لَقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْعُسْرَةِ مِنۢ
بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ
﴿١١٧﴾ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ
أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ
ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾﴾

Allāh has forgiven the Prophet (ﷺ), the *Muhājirūn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansār* (Muslims of Al-Madināh) who followed him (Muhammad ﷺ) in the time of distress (Tabūk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is to them full of kindness, Most Merciful. And (He did forgive also) the three who did not join (the Tabūk expedition and whose case was deferred by the Prophet ﷺ for Allāh's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon (repent to Him). Verily, Allāh is the One Who forgives and accepts repentance, the Most Merciful.

(Qur'ân 9: 117, 118)

News reached the Messenger of Allâh ﷺ about how the Romans were gathering forces in Ash-Sham (Syria and surrounding regions; these areas were then under the control of the Roman Empire), and

about the many units that were mobilizing in Al-Balqa (Jordan). In dealing with the threat, the Prophet ﷺ had all but two choices:

1) Wait for them to launch an attack on Al-Madinah.
2) Go to them in what would be a preventive war.

The Messenger of Allâh ﷺ chose the second option, the one that would involve a show of strength and honor. The Prophet ﷺ then announced that they were going out for battle. As described in the above-mentioned verse, it was a time of distress the weather was extremely hot and they were undergoing a period of drought. Because the situation required immediate action, the Prophet ﷺ quickly assembled an army of 30,000 fighters and 10,000 horsemen.

They set out in Rajab, in the year 9 H. They stopped at Tabûk, which was to be their central camp. After the gathered forces of the Romans became scattered and divided, Khâlid ibn Al-Walid ؓ was sent to Daumatil-Jandal. Yuhannah ibn Rau'bah, of 'Ailah (Al-'Aqabah), came to Khâlid ؓ and made a peace pact on the condition that he was to pay a small amount of *Jizyah* to the Muslims. The people of Jarbâ and Adhrah came as well, making a similar agreement.

Here are some of the most important things that took place during the Tabûk expedition:

1) The Muslims set out to fight the Romans, in spite of the drought and the extreme heat:

﴿لَقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْعُسْرَةِ مِنۢ
بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٖ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْۚ إِنَّهُۥ بِهِمْ رَءُوفٞ رَّحِيمٞ
١١٧ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُواْ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ
أَنفُسُهُمْ وَظَنُّوٓاْ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓاْۚ إِنَّ ٱللَّهَ هُوَ
ٱلتَّوَّابُ ٱلرَّحِيمُ ١١٨﴾

Allāh has forgiven the Prophet (ﷺ), the *Muhājirūn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansār* (Muslims of Al-Madināh) who followed him (Muhammad ﷺ) in the time of distress (Tabūk expedition),

after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is to them full of kindness, Most Merciful. And (He did forgive also) the three who did not join (the Tabūk expedition and whose case was deferred by the Prophet ﷺ for Allāh's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon (repent to Him). Verily, Allāh is the One Who forgives and accepts repentance, the Most Merciful.

(Qur'ân 9: 117-118)

2) Those who wept: When the Prophet ﷺ made the announcement that people should get ready to depart for the Tabûk expedition, a number of Companions ﷺ came to him and said, "O Messenger of Allâh, carry us (i.e., provide us with mounts so that we can come with you)." He ﷺ said, "By Allâh, I can find no (mounts) to carry you on." They turned back, and their eyes flowed with tears of sincere grief; it was most painful to them that they should have to stay behind from the expedition for the want of mounts and necessary provisions. Allâh ﷻ then revealed this Verse:

﴿وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟
وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾﴾

Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend.

(Qur'ân 9: 92)

Here is a list of those Companions ﷺ whose eyes flowed with tears of grief for not being able to join the expedition:

- From the Banu 'Amr bin 'Auf bin 'Umair clan (from the Ansâr): Sâlim ibn 'Umair ﷺ, Tha'labah ibn Zaid ﷺ,

'Abdullah ibn Mughaffal ؓ, 'Ulbah bin Zaid ؓ, 'Amr bin Al-Hammâm bin Al-Jamuh, Hurmi bin 'Abdullah ؓ, and 'Irbâd ibn Sâriyah Al-Fazâri ؓ.

- From the Bani Wâqif clan: Hirmi bin 'Amr ؓ.
- From Banu Mâzin ibn An-Najjâr: 'Abdur-Rahmân ibn Ka'b ؓ.
- From Bani Al-Mu'alla: Salmân ibn Sakhr ؓ.
- From Banu Hârithah: 'Abdur-Rahmân ibn Yazid ؓ.
- From Banu Salamah: 'Amr ibn 'Anamah ؓ and 'Abdullah ibn 'Amr Al-Muzani ؓ.
- A number of people from Muqarrin: It is said that they were Ma'qil ؓ, Suwaid ؓ, and An-Nu'mân ؓ; however, it is also said that they were Abu Musa Al-Ash'ari ؓ and his companions ؓ from the people of Yemen.

3) Those who stayed behind (The excuse-givers): When the Prophet ﷺ and his Companions ؓ were preparing to go to Tabûk, a group of Bedouins made excuses to explain why they could not go along for the expedition; but their excuses were weak and unacceptable. Those who excused themselves were a total of 82 men from the Banu Ghifâr tribe. But Allâh ﷻ did not accept their excuses:

﴿لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَٰكِنۢ بَعُدَتْ عَلَيْهِمُ ٱلشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِٱللَّهِ
لَوِ ٱسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَٱللَّهُ يَعْلَمُ إِنَّهُمْ لَكَٰذِبُونَ ﴿٤٢﴾ عَفَا ٱللَّهُ
عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟ وَتَعْلَمَ ٱلْكَٰذِبِينَ ﴿٤٣﴾ لَا
يَسْتَـْٔذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۗ وَٱللَّهُ
عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿٤٤﴾﴾

Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabûk expedition) was long for them; and they would swear by Allāh: "If we only could, we would certainly have come

forth with you." They destroy their own selves, and Allāh knows that they are surely liars. May Allāh forgive you (O Muhammad ﷺ). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on *Jihād*), until those who told the truth were seen by you in a clear light, and you had known the liars? Those who believe in Allāh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allāh is All-Knower of *Al-Muttaqūn* (the pious.

(Qur'ân 9: 42-44)

﴿وَجَآءَ ٱلۡمُعَذِّرُونَ مِنَ ٱلۡأَعۡرَابِ لِيُؤۡذَنَ لَهُمۡ وَقَعَدَ ٱلَّذِينَ كَذَبُواْ ٱللَّهَ وَرَسُولَهُۥۚ سَيُصِيبُ
ٱلَّذِينَ كَفَرُواْ مِنۡهُمۡ عَذَابٌ أَلِيمٞ ﴿٩٠﴾﴾

And those who made excuses from the bedouins came (to you, O Prophet ﷺ) asking your permission to exempt them (from the battle), and those who had lied to Allāh and His Messenger (ﷺ) sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.

(Qur'ân 9: 90)

4) "The Three that Remained Behind": A few Muslims hesitated in their intention, and despite the fact that they were true, sincere Muslims, they ended up staying behind, a decision that they sincerely regretted later on. They were Ka'b ibn Mâlik ibn Abi Ka'b رضي الله عنه, a brother of Banu Maslamah; Hilâl ibn Umayyah رضي الله عنه, a brother of Banu Wâqif; and Murârah ibn Ar-Rabi' رضي الله عنه, a brother of Banu 'Amr ibn 'Auf. There was a fourth sincere Muslim who lagged behind, Abu Khuthaimah ('Abdullah ibn Khuthaimah Al-Ansâri), a brother of Banu Sâlim ibn 'Auf; but he ended up traveling all alone until he caught up with the Prophet ﷺ and the Muslims at Tabûk. As for the three others mentioned above, they sincerely repented. And when the Muslims returned from At-Tabûk, the three were punished with a kind of punishment that helped to purify their souls. The Muslims were ordered to boycott them to neither greet nor speak to them though the

three were free to go wherever they wanted. Then, after a very difficult period in which they repented their sin, the following Verses were revealed, announcing that Allâh ﷻ had forgiven them:

﴿لَّقَدْ تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْعُسْرَةِ مِنۢ
بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ
﴿١١٧﴾ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ
أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ۚ إِنَّ ٱللَّهَ هُوَ
ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾﴾

Allāh has forgiven the Prophet (ﷺ), the *Muhājirūn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansār* (Muslims of Al-Madināh) who followed him (Muhammad ﷺ) in the time of distress (Tabūk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is to them full of kindness, Most Merciful. And (He did forgive also) the three who did not join (the Tabūk expedition and whose case was deferred by the Prophet ﷺ for Allāh's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon (repent to Him). Verily, Allāh is the One Who forgives and accepts repentance, the Most Merciful.

(Qur'ân 9: 117-118)

5) The hypocrites: Hypocrites are those who outwardly manifest Islam but inwardly harbor disbelief. The leader of the hypocrites was 'Abdullah ibn Ubai ibn Salûl, who, before the migration of the Prophet ﷺ, had been nominated to become leader of Yathrib (Al-Madinah).

Not wanting to be found out, and finding that they could create much mischief from within the ranks of the Muslims, the hypocrites

mingled freely among them. About the hypocrites, Allâh ﷻ said:

﴿إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾﴾

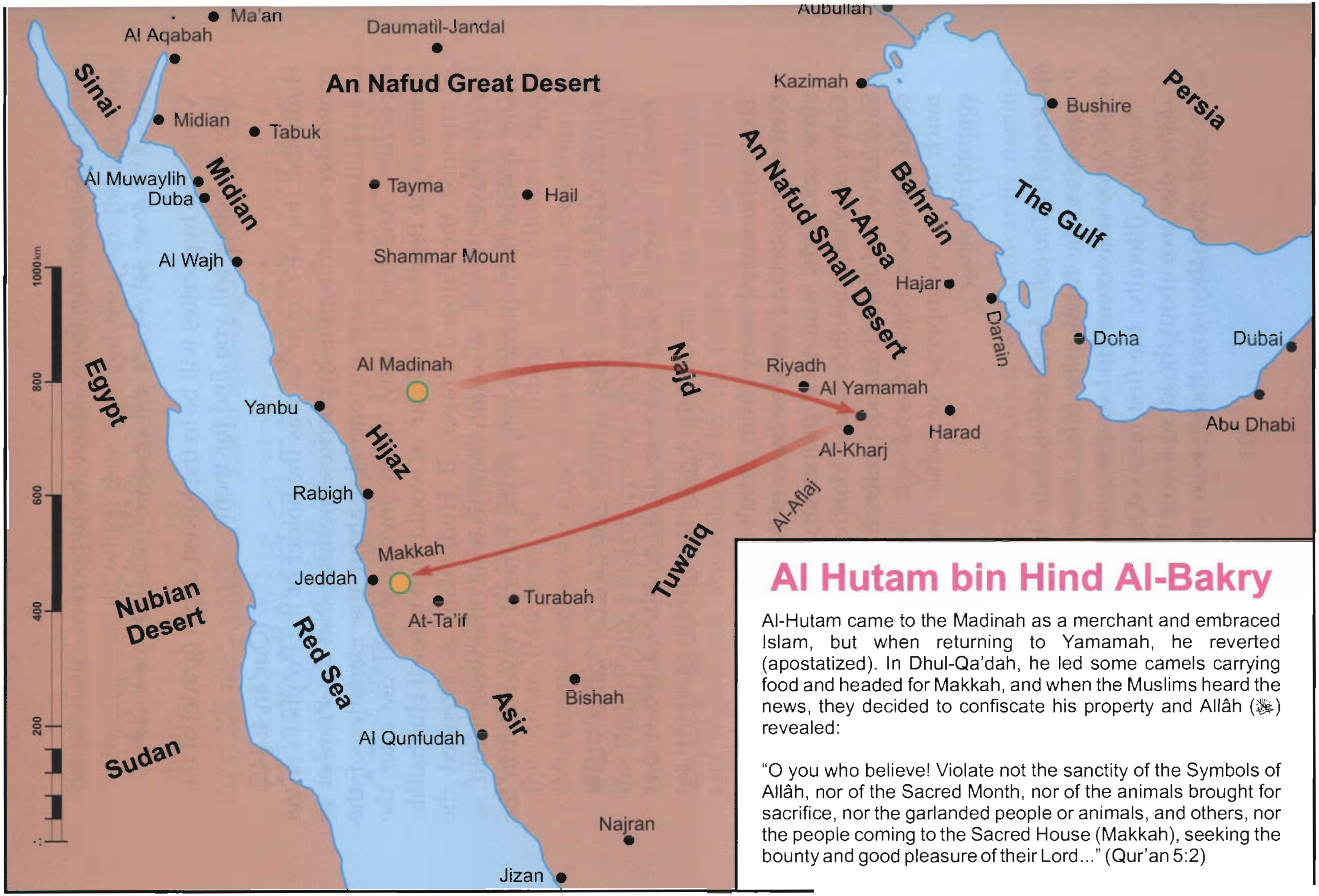
> Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.
>
> (Qur'ân 4: 145)

Hudhaifah ibn Al-Yamân رضي الله عنه was the holder of the Prophet's secret knowledge regarding the hypocrites, meaning that the Prophet ﷺ told Hudhaifah رضي الله عنه and no one else about the identities of the hypocrites. And that is why, when anyone would die after the lifetime of the Prophet ﷺ, 'Umar رضي الله عنه would wait to see if Hudhaifah رضي الله عنه attended the Funeral Prayer. If Hudhaifah رضي الله عنه attended the Funeral Prayer, 'Umar رضي الله عنه would come as well; otherwise, 'Umar رضي الله عنه would abstain from participating in the Funeral Prayer and in the burial.

﴿فَرِحَ ٱلْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى
سَبِيلِ ٱللَّهِ وَقَالُوا۟ لَا تَنفِرُوا۟ فِى ٱلْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَّوْ كَانُوا۟ يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا۟
قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾﴾

> Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allāh (ﷺ); they hated to strive and fight with their properties and their lives in the Cause of Allāh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat;" if only they could understand! So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).
>
> (Qur'ân 9: 81-82)

6) *Sûrat At-Tawbah,* in which certain points are mentioned in regards to the Tabûk expedition, mentions "*As-Sâbiqun* (literally: the ones who come first or the ones who precede others) *Al-Awwalun* (literally: the first ones) (Qur'ân 9: 100)." Scholars of *Tafsir* disagree about the identities of the *Sâbiqun Al-Awwalun*. It is said that they are those who pledged allegiance to the



Al Hutam bin Hind Al-Bakry

Al-Hutam came to the Madinah as a merchant and embraced Islam, but when returning to Yamamah, he reverted (apostatized). In Dhul-Qa'dah, he led some camels carrying food and headed for Makkah, and when the Muslims heard the news, they decided to confiscate his property and Allâh (ﷻ) revealed:

"O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord..." (Qur'an 5:2)

Messenger of Allâh ﷺ in *Bai'atur-Ridwân*, under the tree at Al-Hudaibiyah. Among other views in the matter is that they are the ones who accepted Islam early enough to have prayed towards both *Qiblahs* (Baitul-Maqdis and the Ka'bah) and who participated in the Battles of Badr and Uhud. According to Ar-Râzi, the first ones to migrate and to help (i.e., the *Ansâr*) are those who raced to embrace Islam. But racing to embrace Islam (preceding others) does not necessarily mean racing to migrate. What he is saying, it seems, is that the verse refers both to members of the *Muhâjirun* (those who migrated to Al-Madinah) and the *Ansâr* ('The Helpers': Native dwellers of Al-Madinah who accepted Islam and welcomed those who migrated to their land).

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَٰلِكَ الْفَوْزُ
الْعَظِيمُ ﴿١٠٠﴾﴾

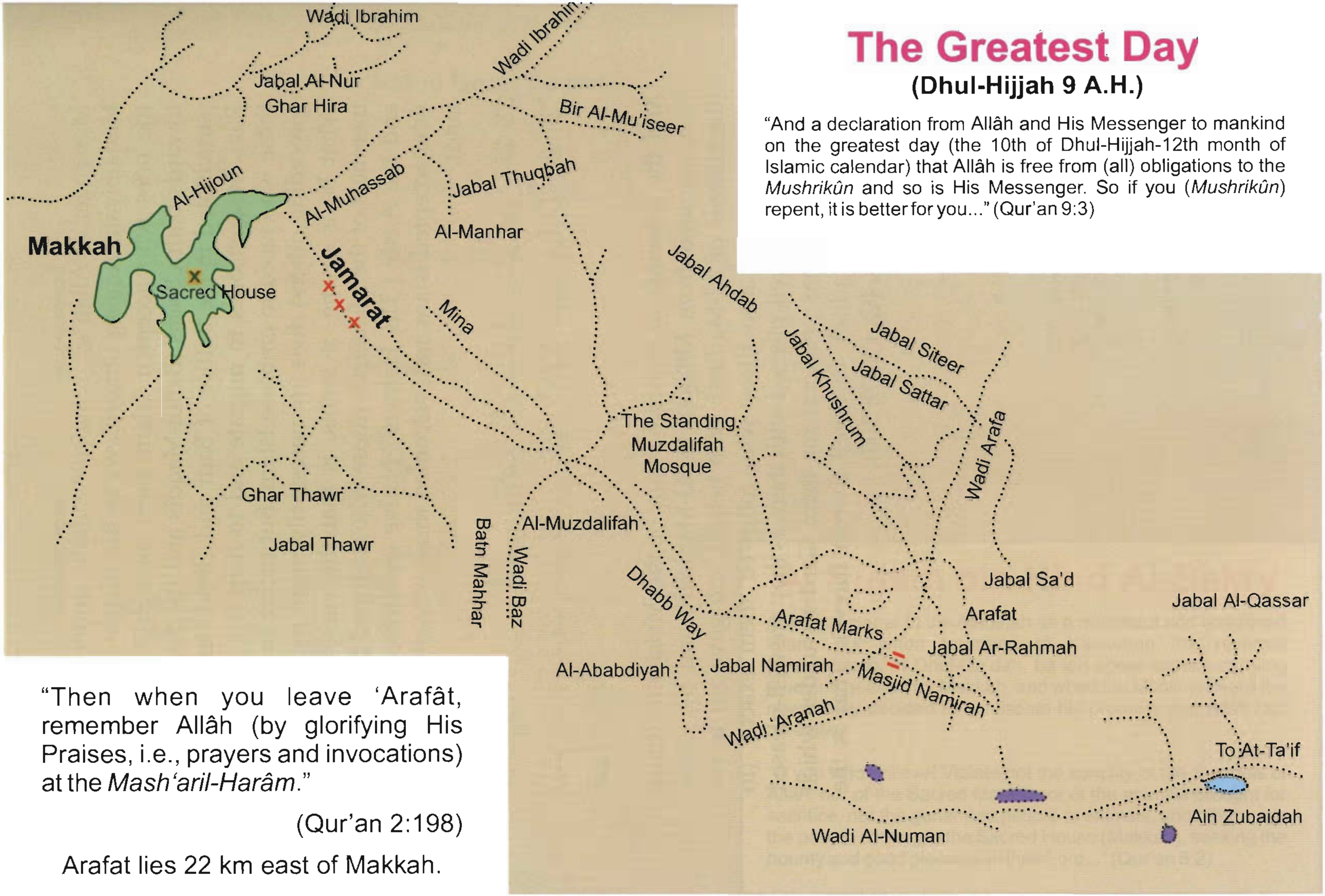
And the foremost to embrace Islam of the *Muhājirūn* (those who migrated from Makkah to Al-Madinah) and the *Ansār* (the citizens of Al-Madinah who helped and gave aid to the *Muhājirūn*) and also those who followed them exactly (in Faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. (Qur'ân 9: 100)

- Ibn Khaldun: 2/44
- Ibn Sa'd: 2/165
- Ibn Hishâm: 4/118
- Usdul-Ghabah: 5/93
- Al-Bidâyah wan-Nihayah: 5/2
- Târikh At-Tabari: 2/102, 3/100
- Tafsir At-Tabari: 6/213, 7/6
- Ruhul-Ma'âni: 6/231
- Fathul-Qadir: 2/393
- AL-Kâmil Fit-Târikh: 2/189
- 'Uyun Al-Athar: 2/216

The Greatest Day

(Dhul-Hijjah 9 A.H.)

"And a declaration from Allâh and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah-12th month of Islamic calendar) that Allâh is free from (all) obligations to the *Mushrikûn* and so is His Messenger. So if you (*Mushrikûn*) repent, it is better for you..." (Qur'an 9:3)



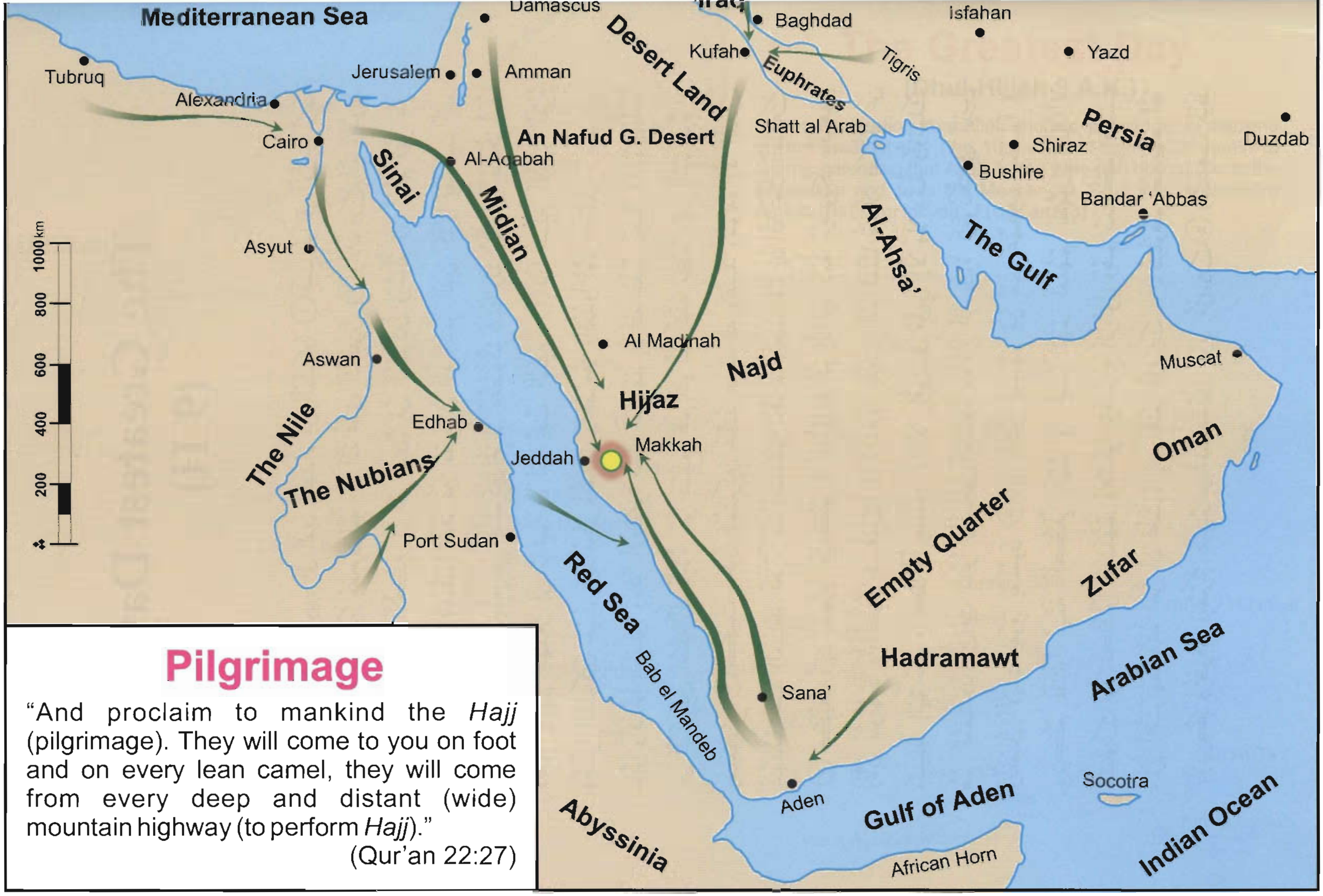
"Then when you leave 'Arafât, remember Allâh (by glorifying His Praises, i.e., prayers and invocations) at the *Mash'aril-Harâm*."

(Qur'an 2:198)

Arafat lies 22 km east of Makkah.

The Greatest Day (9 H)

﴿بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ (١) فَسِيحُوا۟ فِى ٱلْأَرْضِ أَرْبَعَةَ
أَشْهُرٍ وَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۙ وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَٰفِرِينَ (٢) وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ
إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ ۚ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ
لَّكُمْ ۖ وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُوا۟ بِعَذَابٍ أَلِيمٍ
(٣) إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا وَلَمْ يُظَٰهِرُوا۟ عَلَيْكُمْ أَحَدًا
فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ (٤) فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ
فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِن
تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ (٥) وَإِنْ أَحَدٌ
مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا
يَعْلَمُونَ (٦) كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ
عَٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ فَمَا ٱسْتَقَٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ
(٧) كَيْفَ وَإِن يَظْهَرُوا۟ عَلَيْكُمْ لَا يَرْقُبُوا۟ فِيكُمْ إِلًّا وَلَا ذِمَّةً ۚ يُرْضُونَكُم بِأَفْوَٰهِهِمْ
وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَٰسِقُونَ (٨) ٱشْتَرَوْا۟ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا۟ عَن
سَبِيلِهِۦٓ ۚ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ (٩) لَا يَرْقُبُونَ فِى مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً ۚ وَأُو۟لَٰٓئِكَ
هُمُ ٱلْمُعْتَدُونَ (١٠) فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ ۗ
وَنُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ (١١) وَإِن نَّكَثُوٓا۟ أَيْمَٰنَهُم مِّنۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوا۟ فِى
دِينِكُمْ فَقَٰتِلُوٓا۟ أَيِمَّةَ ٱلْكُفْرِ ۙ إِنَّهُمْ لَآ أَيْمَٰنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ (١٢) أَلَا
تُقَٰتِلُونَ قَوْمًا نَّكَثُوٓا۟ أَيْمَٰنَهُمْ وَهَمُّوا۟ بِإِخْرَاجِ ٱلرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ
مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ (١٣) قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ
بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ (١٤) وَيُذْهِبْ غَيْظَ



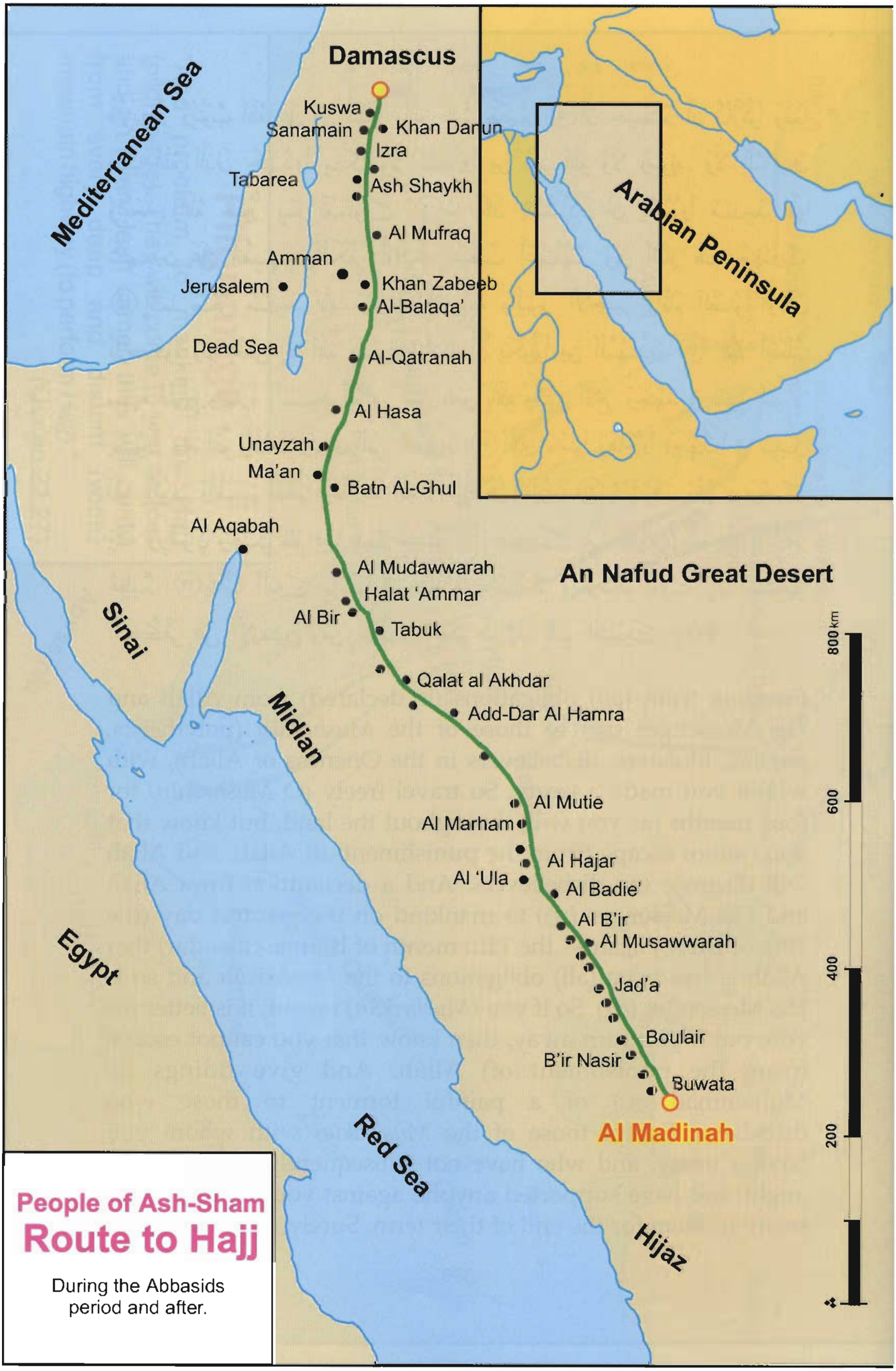
Pilgrimage

"And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*)."

(Qur'an 22:27)

قُلُوبِهِمْ ۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا
يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلْمُؤْمِنِينَ
وَلِيجَةً ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٦﴾ مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا۟ مَسَٰجِدَ ٱللَّهِ
شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ ۚ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ وَفِى ٱلنَّارِ هُمْ خَٰلِدُونَ
﴿١٧﴾ إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى
ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ ۖ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ ﴿١٨﴾ ۞ أَجَعَلْتُمْ
سِقَايَةَ ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ ۚ لَا
يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٩﴾ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ
ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ
مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ
عَظِيمٌ ﴿٢٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟
ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾

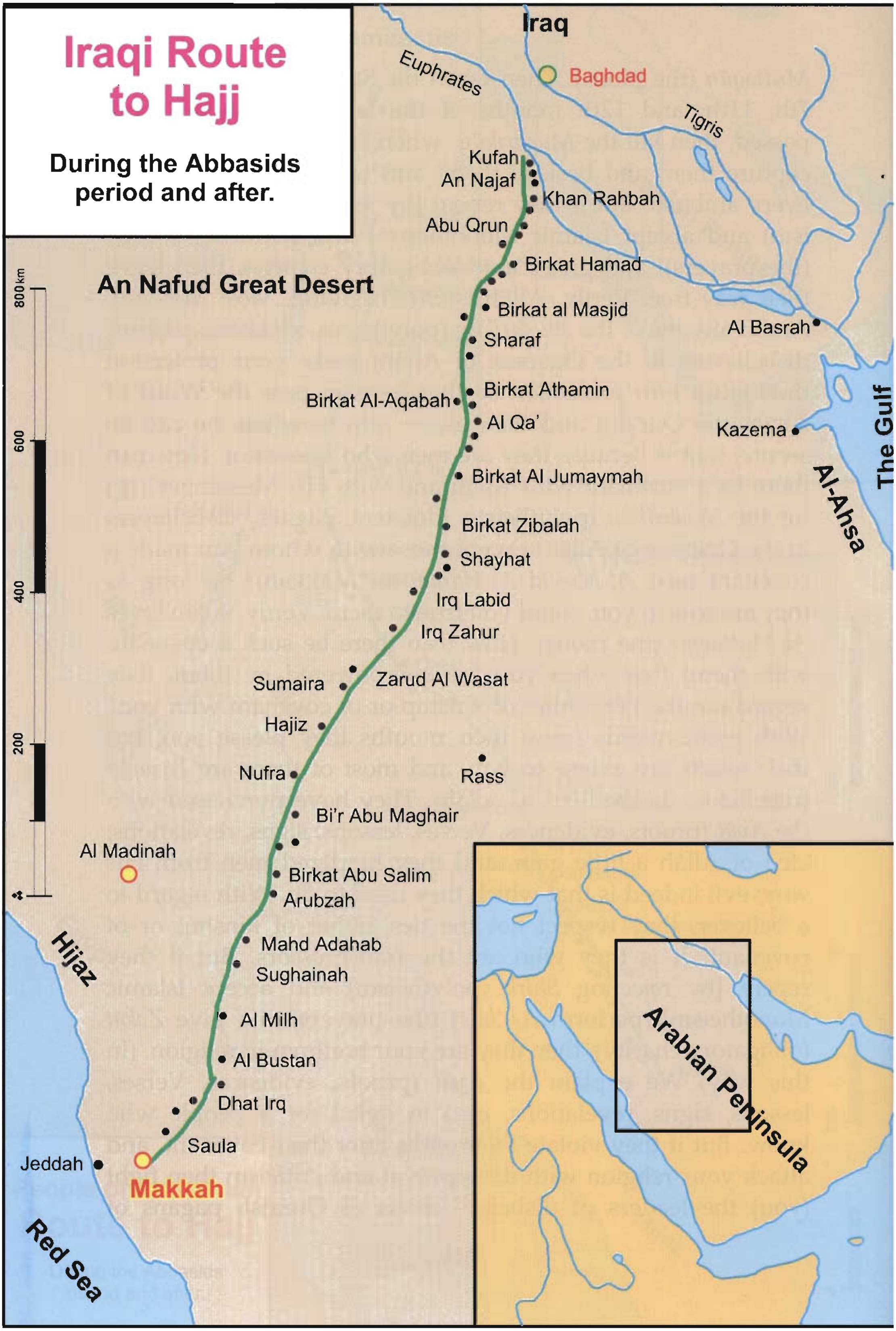
Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ) to those of the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh), with whom you made a treaty. So travel freely (O *Mushrikūn)* for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh; and Allāh will disgrace the disbelievers. And a declaration from Allāh and His Messenger (ﷺ) to mankind on the greatest day (the 10th of Dhul-Hijjah — the 12th month of Islamic calendar) that Allāh is free from (all) obligations to the *Mushrikūn* and so is His Messenger (ﷺ). So if you (*Mushrikūn*) repent, it is better for you, but if you turn away, then know that you cannot escape (from the punishment of) Allāh. And give tidings (O Muhammad ﷺ) of a painful torment to those who disbelieve. Except those of the *Mushrikūn* with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allāh loves *Al-*



People of Ash-Sham
Route to Hajj

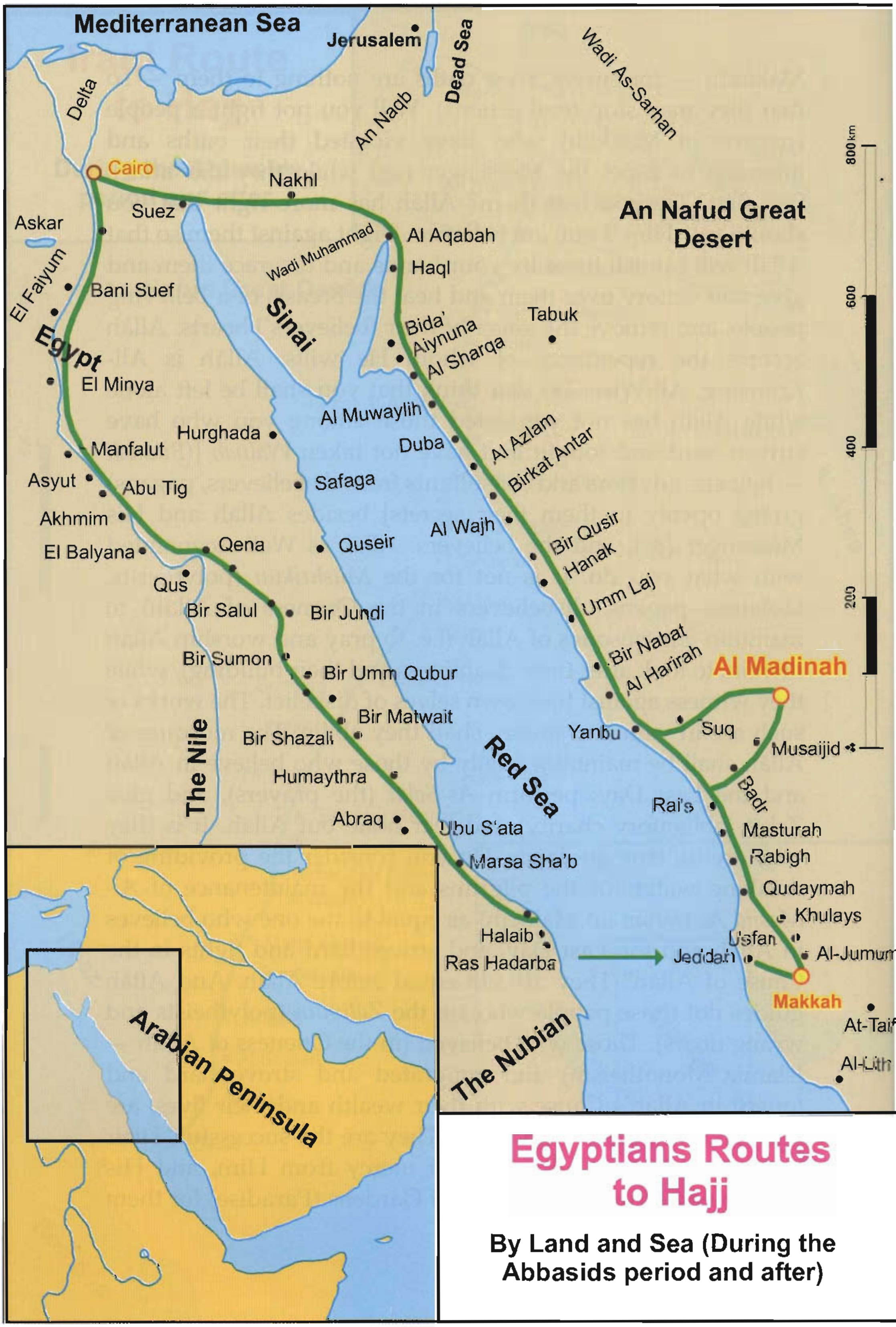
During the Abbasids period and after.

Muttaqūn (the pious). Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the *Mushrikūn* wherever you find them, and capture them and besiege them, and lie in wait for them in every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful. And if anyone of the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) seeks your protection then grant him protection so that he may hear the Word of Allāh (the Qur'ān) and then escort him to where he can be secure, that is because they are men who know not. How can there be a covenant with Allāh and with His Messenger (ﷺ) for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) except those with whom you made a covenant near *Al-Masjid Al-Harām* (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allāh loves *Al-Muttaqūn* (the pious). How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fāsiqūn* (rebellious, disobedient to Allāh). They have purchased with the *Ayāt* (proofs, evidences, Verses, lessons, signs, revelations, etc.) of Allāh a little gain, and they hindered men from His way; evil indeed is that which they used to do. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism], perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity), then they are your brethren in religion. (In this way) We explain the *Ayāt* (proofs, evidences, Verses, lessons, signs, revelations, etc.) in detail for a people who know. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish pagans of



Iraqi Route to Hajj
During the Abbasids period and after.
An Nafud Great Desert
800 km
600
400
200
Iraq
Euphrates
Baghdad
Tigris
Kufah
An Najaf
Khan Rahbah
Abu Qrun
Birkat Hamad
Birkat al Masjid
Al Basrah
Sharaf
Birkat Athamin
Birkat Al-Aqabah
Al Qa'
Kazema
The Gulf
Al-Ahsa
Birkat Al Jumaymah
Birkat Zibalah
Shayhat
Irq Labid
Irq Zahur
Zarud Al Wasat
Sumaira
Hajiz
Rass
Nufra
Bi'r Abu Maghair
Al Madinah
Birkat Abu Salim
Arubzah
Hijaz
Mahd Adahab
Sughainah
Al Milh
Al Bustan
Dhat Irq
Saula
Jeddah
Makkah
Red Sea
Arabian Peninsula

Makkah) — for surely, their oaths are nothing to them — so that they may stop (evil actions). Will you not fight a people (pagans of Makkah) who have violated their oaths and intended to expel the Messenger (ﷺ) while they did attack you first? Do you fear them? Allāh has more right that you should fear Him if you are believers. Fight against them so that Allāh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, and remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise. Do you think that you shall be left alone while Allāh has not yet tested those among you who have striven hard and fought and have not taken *Walījah* [(*Bitānah* — helpers, advisors and consultants from disbelievers, pagans) giving openly to them their secrets] besides Allāh and His Messenger (ﷺ), and the believers. Allāh is Well-Acquainted with what you do. It is not for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) to maintain the mosques of Allāh (i.e. to pray and worship Allāh therein, to look after their cleanliness and their building), while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide. The mosques of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and fear none but Allāh. It is they who are on true guidance. Do you consider the providing of drinking water for the pilgrims and the maintenance of *Al-Masjid Al-Harām* (at Makkah) as equal to the one who believes in Allāh and the Last Day, and strives hard and fights in the Cause of Allāh? They are not equal before Allāh. And Allāh guides not those people who are the *Zālimūn* (polytheists and wrong doers). Those who believed (in the Oneness of Allāh — Islamic Monotheism) and emigrated and strove hard and fought in Allāh's Cause with their wealth and their lives, are far higher in degree with Allāh. They are the successful. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them



Egyptians Routes to Hajj

By Land and Sea (During the Abbasids period and after)

wherein are everlasting delights. They will dwell therein forever. Verily, with Allāh is a great reward. O you who believe! Take not as *Auliyā'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zālimūn* (wrong doers).

(Qur'ân 9: 1-23)

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَا أَفَضْتُم مِّنْ
عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ ۖ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِن
كُنتُم مِّن قَبْلِهِ لَمِنَ الضَّالِّينَ ﴿١٩٨﴾﴾

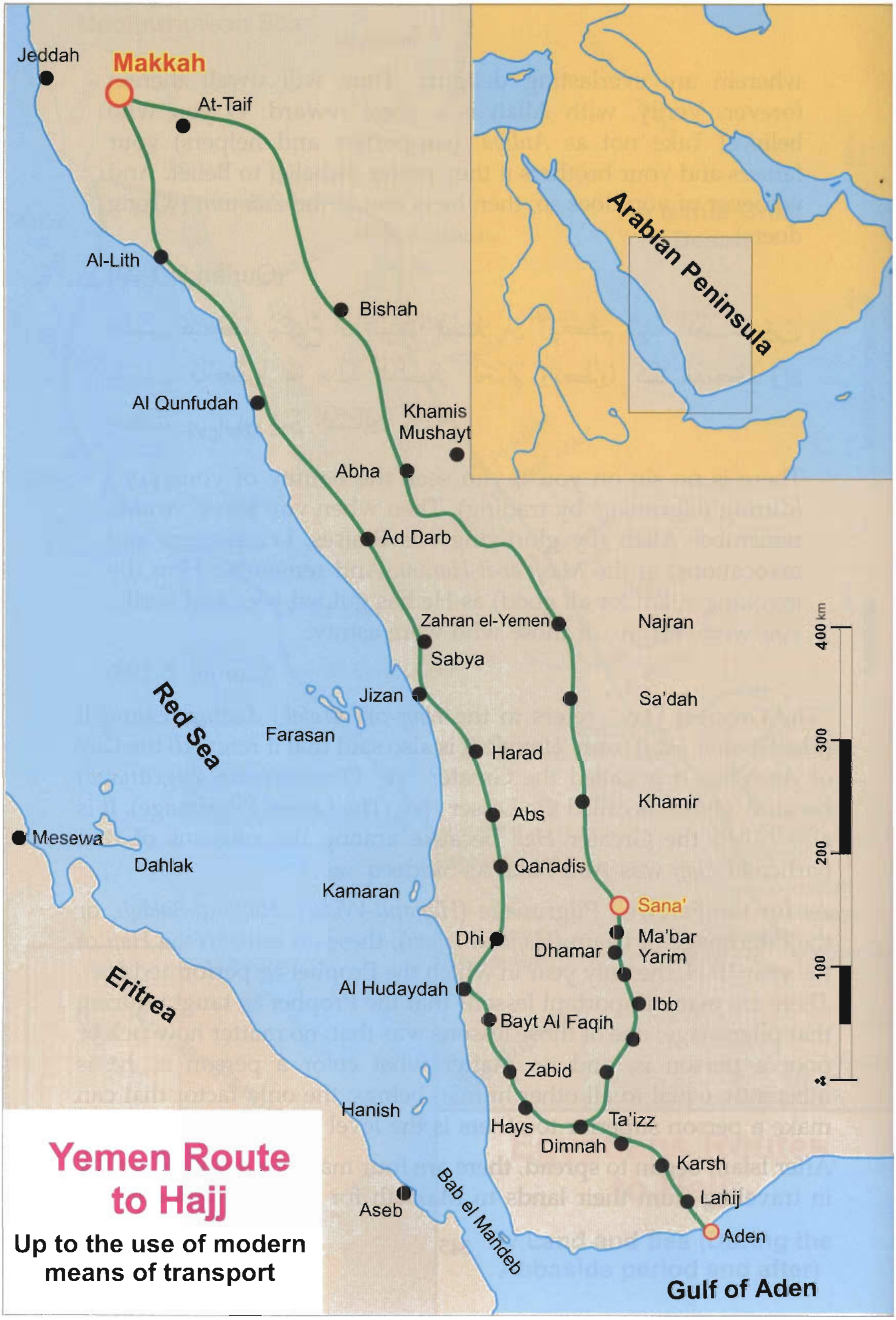
There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafāt, remember Allāh (by glorifying His Praises, i.e., prayers and invocations) at the *Mash'ar-il-Harām*. And remember Him (by invoking Allāh for all good) as He has guided you, and verily, you were, before, of those who were astray.

(Qur'ân 2: 198)

"The Greatest Day" refers to the *Hajj* of *'Arafah*, distinguishing it (The Greater *Hajj*) from *'Umrah*. It is also said that it refers to the Day of *An-Nahr*. It is called the Greater *Hajj* (The Greater Pilgrimage) because *'Umrah* is called the Lesser *Hajj* (The Lesser Pilgrimage). It is also called the Greater *Hajj* because among the pilgrims of that particular *Hajj* was Abu Bakr As-Siddeeq ﵁.

As for the Farewell Pilgrimage (*Hajjatul-Wida'*), *Hajjatul-Balâgh*, or the Pilgrimage of Islam (*Hajjatul-Islam*), these all refer to the *Hajj* of the year 10 H, the only year in which the Prophet ﷺ performed *Hajj*. There are many important lessons that the Prophet ﷺ taught during that pilgrimage; one of those lessons was that, no matter how rich or poor a person is, and no matter what color a person is, he is inherently equal to all other human beings: the only factor that can make a person superior to others is the level of his *Taqwa* (piety).

After Islam began to spread, there are four major routes people took in traveling from their lands to Makkah for *Hajj* (these routes are



Yemen Route to Hajj

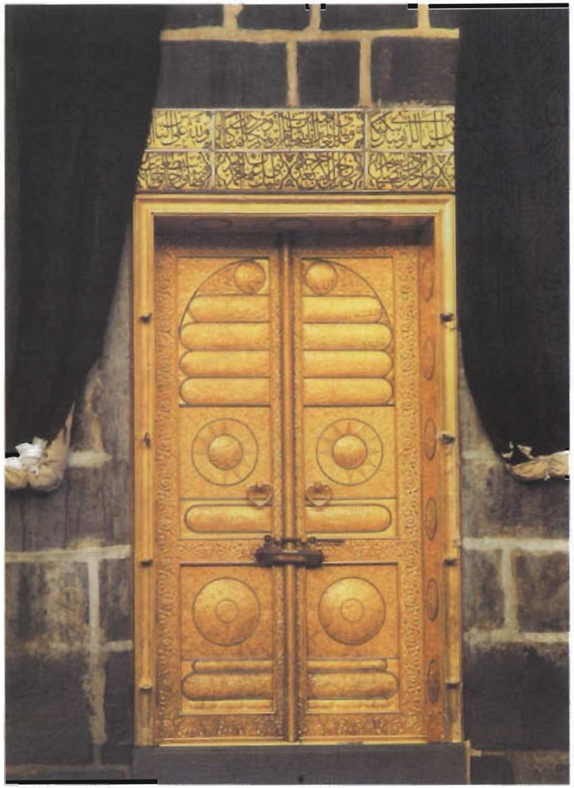
Up to the use of modern means of transport

outlined in the maps on the following pages):

1) Al-Hajj Ash-Shâmi (Which came through Ash-Sham)
2) Al-Hajj Al-Misri (Which came through Egypt)
3) Al-Hajj Al-'Irâqi (Which came through Iraq)
4) Al-Hajj Al-Yameni (Which came through Yemen)

- Ibn Hishâm: 2/352
- Al-Bidâyah wan-Nihayah: 5/109
- At-Tafsir Al-Munir: 10/102
- Safwatut-Tafâsir: 1/521
- At-Tabari: 3/148
- Al-Kashshâf: 2/246





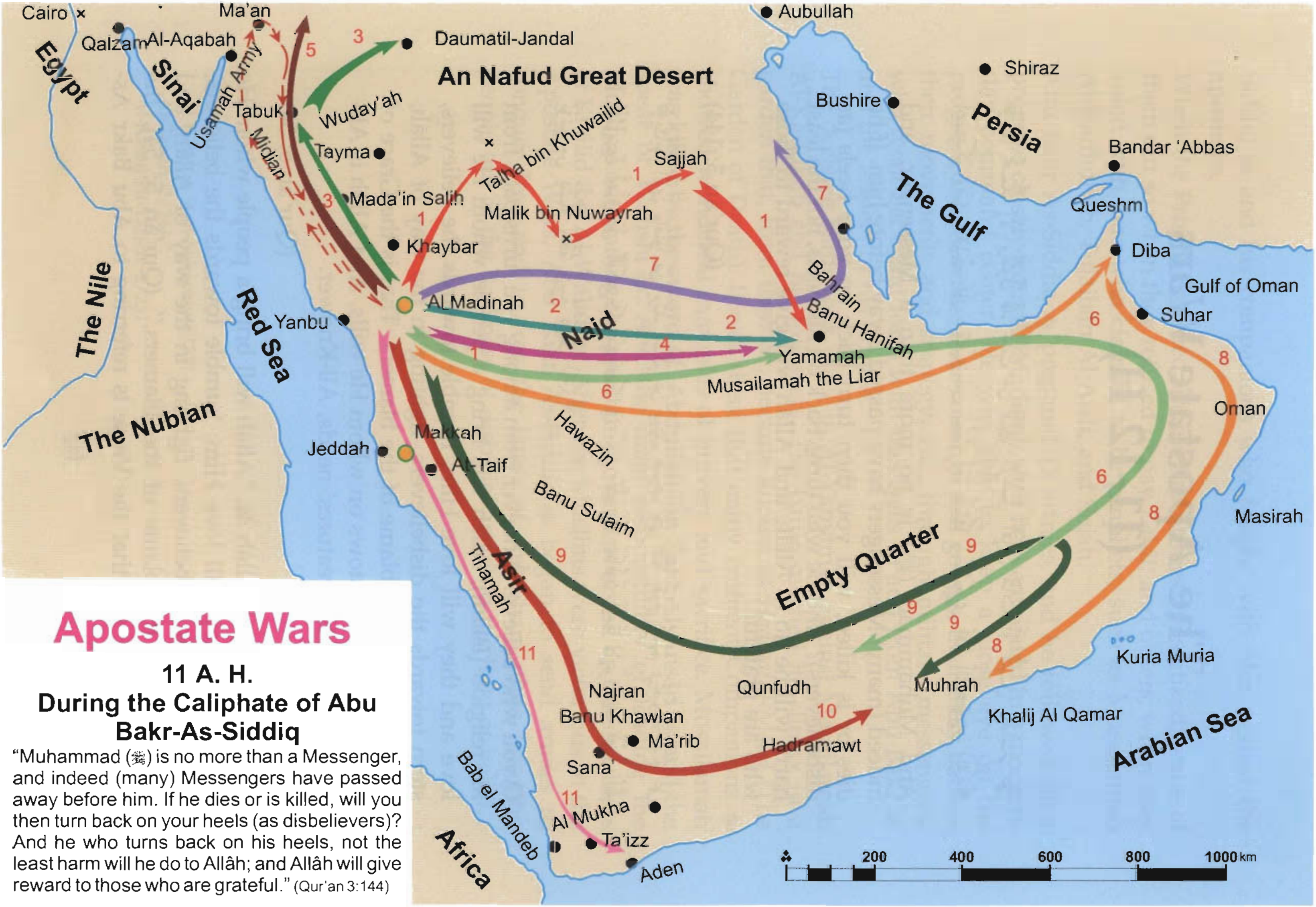
Al-Multazim (Door of the Ka'bah)



Sa‘y between As-Safa And Al-Marwah



Outside view of the burial place of the Prophet (ﷺ)
in Al-Madinah Al-Munawwarah



Apostate Wars

11 A. H.

During the Caliphate of Abu Bakr-As-Siddiq

"Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful." (Qur'an 3:144)

The Apostate Wars
(11-12 H)

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّـٰكِرِينَ ١٤٤﴾

And Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful.

(Qur'ân 3: 144)

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَـٰفِرِينَ يُجَـٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٥٤﴾

O you who believe! Whoever from among you turns back from his religion (Islam), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never fear the blame of the blamers. That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.

(Qur'ân 5: 54)

As for the saying of Allâh ﷻ, "Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allâh, and never afraid of the blame of the blamers." (Qur'ân 5: 54), the scholars of *Tafsir* say that the Verse is referring to Abu Bakr As-

Siddiq ﷺ and his companions who fought with him against the apostates.

When the Prophet ﷺ died, many Arab tribes apostatized; some of them did so when they refused to pay *Zakât;* and others, when they sided with liars who claimed to be prophets, such as Musailamah Al-Kadhdhâb, Tulaihah Al-Asdi, and Sujâh.

Abu Bakr As-Siddiq ﷺ prepared 11 armies, and he followed their progress closely from Al-Madinah, as if he were seated in a modern-day command center. He was able to keep a close eye on the progress of his armies their comings and goings, their daily battles, their movements and strategy, etc., through military messengers, who went back and forth with messages to and from Abu Bakr ﷺ and the leaders of his armies.

The decisive battle took place in Al-Yamâmah against Musailamah Al-Kaddhâb and his followers. The battle reached its climax in a garden that, from then on, became known as *Hadiqatul-Mawt* (The Garden of Death). It was there that many eminent Companions ﷺ showed wonderful examples of bravery and sacrifice. Musailamah was killed by the sword of 'Abdullah ibn Zaid Al-Ansâri ﷺ and the spear of Wahshi ﷺ. And the main responsibility of leading the Muslims and ending the apostate movement rested on the shoulders of Khâlid ibn Al-Walid ﷺ. After the Muslims were victorious in the Apostate Wars, Abu Bakr As-Siddiq ﷺ began to send armies to conquer Iraq and to free the lands of Ash-Sham, thus bringing people out of the darkness of disbelief and into the light of belief.

- Al-Bidâyah wan-Nihayah: 6/311
- At-Tabari: 2/241
- Al-Kamil Fit-Târikh: 2/231

The Eleven Armies And Leaders Of The Apostate Wars

S.No.	Leader Of The Army	Destination Of The Army
1	Khâlid ibn Al-Walid ﷺ	To Buzâkhah, where Tulaihah ibn Khuwailid Al-Asdi and his followers lived. The army then traveled to Al-Battâh, where Mâlik ibn Nuwairah and his followers lived. Finally, the army proceeded to Al-Yamâmah, to participate in the battle against Musailamah Al-Kaddhâb.
2	'Ikrimah ibn Abi Jahl ﷺ	This army, led by 'Ikrimah ﷺ, went to Al-Yamâmah, where Musailamah ibn Al-Kaddhâb and his followers lived. 'Ikrimah's army, or unit, was needed to help the greater army of Khâlid ibn Al-Walid ﷺ. Afterwards, 'Ikrimah's army moved on to Oman, where Dhut-Tâj, or Laqit ibn Mâlik Al-Azdi lived. They then moved on to Muhrah, to Hadramawt, and then finally to Yemen.
3	'Amr ibn Al-'Aas ﷺ	'Amr's army went to Tabûk and Daumatil-Jandal, where the tribes of Qudâ'ah, Di'ah, and Al-Haarith lived.

S.No.	Leader Of The Army	Destination Of The Army
4	Shurahbil ibn Hasanah ﷺ	Following the lead of 'Ikrimah's unit, Shurahbil's unit went to Al-Yamamah, and it too was considered a precautionary and additional unit to the larger Muslim army that was already there. Afterwards, they moved on to Hadramawt.
5	Khâlid ibn Sa'eed ibn Al-'Aas ﷺ	This army traveled to Al-Hamqatain (the highlands of Ash-Sham)
6	Turaifah ibn Hâjiz ﷺ	This army traveled to the east of Makkah and Madinah, to where the tribes of Hawâzin and Banu Sulaim were situated.
7	Al-'Alâ ibn Al-Hadrami ﷺ	Al-'Alâ's army traveled to Bahrain, where Al-Maghrur, Al-Mundhir ibn An-Nau'mân ibn Al-Mundhir, lived.
8	Hudhaifah ibn Mihsan Al-Ghalfâni	Hudhaifah's army traveled to 'Oman (the people of Diba), where Dhut-Tâj, or Laqeet ibn Mâlik Al-Azdi, lived. It then moved on to Muhrah, to Hadramawt, and finally to Yemen.
9	'Arfajah ibn Harthamah Al-Bâriqi	'Arfajah's army first went to Oman then Muhrah, then to Hadramawt, and finally to Yemen.
10	Al-Muhajir ibn Abi Umayyah	This army first went to Yemen; afterwards it went to Kandah and then to Hadramawt.
11	Suwaid ibn Muqarrin Al-Muzani	Suwaid's army went to Tuhâmatul-Yemen and then traveled along the shores of the Red Sea, from Makkah until Bâb Al-Mandib

Appendix

To make this Atlas more comprehensive, I include here a description of places, peoples, and persons that are mentioned either explicitly or implicitly in the Noble Qur'ân and that do not require any map or picture for me to describe them.

﴿وَلَا تُسْرِفُوٓا۟﴾

- **"And waste not by extravagance"**

﴿وَهُوَ ٱلَّذِىٓ أَنشَأَ جَنَّٰتٍ مَّعْرُوشَٰتٍ وَغَيْرَ مَعْرُوشَٰتٍ وَٱلنَّخْلَ وَٱلزَّرْعَ مُخْتَلِفًا أُكُلُهُۥ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُتَشَٰبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۚ كُلُوا۟ مِن ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَءَاتُوا۟ حَقَّهُۥ يَوْمَ حَصَادِهِۦ ۖ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿١٤١﴾﴾

"And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (its fruits and its seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its *Zakât*, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not *Al-Musrifun* (those who waste by extravagance)."

(Qur'ân 6: 141)

This was revealed in regards to Thâbit ibn Qais ibn Shammâs, who cut off all of the fruits of his trees and fed them to others; by the time nightfall came, he had no fruits left that he could call his own.

﴿ٱلْأَبْتَرُ﴾

- **"He will be cut off"**

﴿إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ﴿٣﴾﴾

"For he who makes you angry (O Muhammad ﷺ, – he will be cut off (from every good thing in this world and in the Hereafter)."

(Qur'ân 108: 3)

This verse was revealed about Al-'Aas ibn Wâ'il. When the Prophet's son Al-Qâsim died, Al-'Aas said the following about the Prophet ﷺ: "Leave him, for he is a man who is cut off: he has no offspring (i.e., he will have no descendents). When he dies, he will no longer be remembered." In reality, as we are reminded of in the above verse, it is Al-'Aas who is cut off cut off, from the mercy of Allâh ﷻ.

﴿أَبِي لَهَبٍ﴾

- **"Abu Lahab"**

﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ ۝١ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ۝٢ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝٣ وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ ۝٤ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍۭ ۝٥﴾

"Perish the two hands of Abu Lahab (an uncle of the Prophet ﷺ), and perish he! His wealth and his children (etc.) will not benefit him! He will be burnt in a Fire of blazing flames! And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet ﷺ, or used to slander him). In her neck is a twisted rope of Masad (palm fibre)."

(Qur'ân 111: 1-5)

Abu Lahab's full name is 'Abdul-'Uzza ibn 'Abdul-Muttalib, and he was one of the uncles of the Messenger of Allâh ﷺ. His wife was 'Arwa Umm Jamil, a sister of Abu Sufyân; she was called, as is mentioned in the above verse, the one 'who carries wood.' This, a famous metaphor in the Arabic language, refers to a slanderer. These two – Abu Lahab and 'Arwa showed unmitigated enmity and cruelness to the Messenger of Allâh ﷺ.

﴿أَرْبَعَةٌ حُرُمٌ﴾

- **"Four are Sacred"**

﴿إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَٰتِلُونَكُمْ كَآفَّةً وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿٣٦﴾﴾

"Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred, (i.e., the 1st, the 7th, the 11th, and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein, and fight against the Mushrikoon (polytheists, pagans, idolators, disbelievers in the Oneness of Allâh) collectively, as they fight against you collectively. But know that Allâh is with those who are *Al-Muttaqun* (the pious)."

(Qur'ân 9: 36)

These, in their proper order, are the twelve months of the lunar calendar: Muharram, Safar, Rabi' Al-Awwal, Rabi' Ath-Thâni, Jumâda Al-Ulah, Jumâda Ath-Thâniyah, Rajab, Sha'bân, Ramadan, Shawwâl, Dhul-Qa'dah, and Dhul-Hijjah.

As the above-mentioned verse clarifies, four of these months are sacred. They are Dhul-Qa'dah, Dhul-Hijjah, Muharram (these three come one after the other), and Rajab (which is preceded and followed by months that are not from the Sacred Months). These are sacred and inviolable months, months in which people should strive to do more acts of worship, and in which fighting is prohibited, so as to ensure safety for *Hajj* (in the first three of the sacred months) and '*Umrah* (in Rajab).

﴿ٱمْرَأَتُ فِرْعَوْنَ﴾

- **"The wife of Fir'aun"**

﴿وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّى وَلَكَ لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾﴾

"And the wife of Fir'aun (Pharaoh) said: 'A comfort of the eye

for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son.' And they perceive not (the result of that)."

(Qur'ân 28: 9)

Fir'aun's wife was Aasiyah bint Muzâhim, a noble and pious believer, whose heart Allâh ﷻ filled with compassion for Musa ﷺ.

﴿قُرَّتُ عَيْنٍ لِّي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا﴾

"A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son."

And Allâh ﷻ honored her with true *Imân* (Faith).

أَهْلُ الْمَدِينَةِ الَّتِي اسْتَطْعَمَا أَهْلَهَا

- **"The people of a town they asked them for food"**

﴿فَانطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ ٱسْتَطْعَمَآ أَهْلَهَا فَأَبَوْا۟ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾﴾

"Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Musa (Moses)] said: "If you had wished, surely, you could have taken wages for it!"

(Qur'ân 18: 77)

The name of the town is not mentioned in the above Verse, which is why people differ about which town is being referred to. Some say that it is Antâkiyah; others, that it is Ailah (Al-'Aqabah); others, that it is Tanjah; and yet others, that it is a city in the region of Al-Buhairât Al-Murrah.

The following is taken from Ibn Al-Qayyim's book *Miftâh Dârus-Sa'adah*: "A questioner asked about the name of the town that is referred to in *Sûrat Al-Kahf* (i.e., the above-mentioned Verse). It has been said that it is Ailah (Al-'Aqabah); it has also been said that it is

Antâkiyah, or Tanjah, or the meeting of the Gulf of Al-'Aqabah and the Gulf of As-Suweis, or that it is beside Al-Buhairât Al-Murrah. Allâh ﷻ did not mention the name of the town, thus protecting it from being exposed for the quality of miserliness, a quality that is hated by Allâh ﷻ as well as by people. Had Allâh ﷻ mentioned the name of the town, the reputation of being miserly would have stuck to its inhabitants until the Day of Resurrection.

﴿ٱلْبَحْرَيْنِ﴾

- **"The two seas"**

﴿مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ١٩ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ٢٠﴾

"He has let loosed the two seas (the salt water and the sweet) meeting together. Between them is a barrier which none of them can transgress."

(Qur'ân 55: 19, 20)

Two bodies of water, one salty and one sweet, neighbor one another and even meet, yet they do not mix; there is a barrier between them, so that they do not mix. The same can be said about warm sea currents (such as the Gulf current) and cold currents (such as the Labrador current): the two meet but do not mix with one another.

﴿وَجَآءَ أَهْلُ ٱلْمَدِينَةِ يَسْتَبْشِرُونَ ٦٧﴾

- **"And the inhabitants of the city came rejoicing (at the news of the young men's arrival)." (Qur'ân 15: 67)**

Coming from the city of Soddom, these, the people of Lot, were rejoicing at the news of Lot's guests; their intention was to commit lewd acts on them.

﴿وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا﴾

- **"And he entered the city at a time of unawareness of its people;" (Qur'ân 28: 15)**

This is referring to when Musa عليه السلام entered either the city of Manf (Memphis) or Heliopolis (The Eye of the Sun), in Egypt.

﴿إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

- **"And We gave them refuge on high ground..." (Qur'ân 23:50)**

This high ground is Jairun (in or near Damascus), though some believe that the verse is referring to a highland area somewhere near or in the land of Jerusalem.

﴿رِبِّيُّونَ﴾

- **"Ribbiyun"**

﴿وَكَأَيِّن مِّن نَّبِيٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾﴾

"And many a Prophet (i.e., many from amongst the Prophets) fought (in Allâh's Cause) and along with him (fought) *Ribbiyun* (large bands of religious learned men). But they never lost heart for that which did befall them in Allâh's way, nor did they weaken nor degrade themselves. And Allâh loves *As-Sâbirin* (the patient ones etc.)."

(Qur'ân 3: 146)

Ribbiyun refers to scholars who educate, train, and raise people to higher levels of faith. They are righteous slaves of Allâh, and they are wise, learned men of the religion.

﴿زَيْدٌ﴾ (ابْنُ حَارِثَةَ)

- **Zaid ibn Hârithah** ﵁

﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾﴾

"And (remember) when you said to him (Zaid ibn Hârithah

ﷺ, the freed slave of the Prophet ﷺ) on whom Allâh has bestowed Grace (by guiding him to Islam) and you (O Muhammad) have done favor (by manumitting him) "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e., what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e., divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e., they have divorced them). And Allâh's Command must be fulfilled."

(Qur'ân 33: 37)

﴿لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ﴾

"on whom Allâh has bestowed Grace": by guiding Zaid ibn Hârithah to Islam.

﴿وَأَنْعَمْتَ عَلَيْهِ﴾

"And you (O Muhammad) have done favor (by manumitting him)": By not only emancipating Zaid ﷺ, but also providing him with a good upbringing.

﴿أَمْسِكْ عَلَيْكَ زَوْجَكَ﴾

"Keep your wife to yourself": This is referring to Zainab bint Jahsh ﷺ.

﴿ٱلسَّامِرِىُّ﴾

- **"As-Sâmiri"**

﴿قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِىُّ ٨٥﴾

"(Allâh) said: Verily! We have tried your people in your absence, and As-Sâmiri has led them astray."

(Qur'ân 20: 85)

﴿قَالُوا۟ مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا حُمِّلْنَآ أَوْزَارًا مِّن زِينَةِ ٱلْقَوْمِ فَقَذَفْنَٰهَا فَكَذَٰلِكَ أَلْقَى ٱلسَّامِرِىُّ ﴿٨٧﴾﴾

"They said: We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh's)] people, then we cast them (into the fire), and that was what As-Sâmiri suggested."

(Qur'ân 20: 87)

﴿قَالَ فَمَا خَطْبُكَ يَٰسَٰمِرِىُّ ﴿٩٥﴾﴾

"[Musa (Moses)] said: And what is the matter with you, O Sâmiri (i.e., why did you do so?)?"

(Qur'ân 20: 95)

As-Sâmiri was originally from the town of Bâjarma, which is situated in Syria, beside the Euphrates River, near the city of Ar-Raqqah. After first going to Egypt, As-Sâmiri then moved on to Sinai. He was both a magician and a hypocrite, and he came from a people who worshipped cows. While Musa ﷺ was away, As-Sâmiri gathered some pieces of jewelry and formed a calf out of them. He then invited Musa's people to worship that calf.

﴿ٱلسَّدَّيْنِ﴾

- **"As-Saddain" (The two mountains)"**

﴿حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾﴾

"Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word."

(Qur'ân 18: 93)

The area referred to above is situated between two huge barriers,

where the lands of Mongolia end, not too far from Azerbaijan and Armenia. *As-Saddain* is the dual form for the word *Sadd*, which At-Tabari defined as being a barrier between two things. The meaning in this context is two mountains, between which a barrier was made. It was Dhul-Qarnain who filled up the barrier, in order to prevent the tribes of Ya'jûj and Ma'jûj from creating mischief and plundering neighboring towns and villages. It is said that the *As-Saddân* are situated near the Gate of Gates (Dirband).

﴿وَسَكَنتُمْ فِي مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓاْ أَنفُسَهُمْ﴾

- **"And you dwelt in the dwellings of men who wronged themselves..." (Qur'ân 14: 45)**

Of the various views in the matter, the strongest is that the above verse is referring to the dwellings of Sâlih, in southern Tabûk. The meaning of the verse is: You dwelt in the dwellings of men who wronged themselves and whom we consequently destroyed; will you then not reflect on and learn a lesson from their dwellings?

﴿وَٱلسَّلْوَىٰ﴾

- **"As-Salwa (The quails)"**

﴿وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۖ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾﴾

"And we shaded you with clouds and sent down on you *Al-Manna* and the quails, (saying): "Each of the good lawful things We have provided for you," (but they rebelled). And they did not wronged Us but they wronged themselves."

(Qur'ân 2: 57)

﴿وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۚ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ وَأَنزَلْنَا عَلَيْهِمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾﴾

"And We divided them into 12 tribes (as distinct) nations. We directed Musa (Moses) by inspiration, (saying): 'Strike the stone with your stick,' and there gushed forth out of it 12 springs: each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna* and the quails (saying): 'Eat of the good things with which We have provided you.' They harmed Us not but they used to harm themselves."

(Qur'ân 7: 160)

﴿يَٰبَنِيٓ إِسۡرَٰٓءِيلَ قَدۡ أَنجَيۡنَٰكُم مِّنۡ عَدُوِّكُمۡ وَوَٰعَدۡنَٰكُمۡ جَانِبَ ٱلطُّورِ ٱلۡأَيۡمَنَ وَنَزَّلۡنَا عَلَيۡكُمُ ٱلۡمَنَّ وَٱلسَّلۡوَىٰ ٨٠﴾

"O Children of Israel! We delivered you from your enemy, and We made it covenants with you on the right side of the Mount, and We sent down to you *Al-Manna* and quails (*As-Salwa*)."

(Qur'ân 20: 80)

As-Salwa is a bird that is actually similar to a quail, and its taste is delicious. The majority of *Tafsir* scholars hold this view.

﴿سَنَسِمُهُۥ عَلَى ٱلۡخُرۡطُومِ ١٦﴾

- **"We shall brand him over the nose!" (Qur'ân 68: 16)**

This verse was revealed about Al-Walid ibn Al-Mughirah. It means: We shall brand him on his nose, so that he will be known by that disgrace until his death.

﴿طَآئِفَتَانِ﴾

- **"Two parties"**

﴿إِذۡ هَمَّت طَّآئِفَتَانِ مِنكُمۡ أَن تَفۡشَلَا وَٱللَّهُ وَلِيُّهُمَاۗ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١٢٢﴾

"When two parties from among you were about to lose heart, but Allâh was their *Wali* (Supporter and Protector). And in Allâh should the believers put their trust."

(Qur'ân 3: 122)

The parties referred to in this verse are two *Ansâr* clans: Banu Salamah and Banu Hârithah. These clans almost lost heart; they intended to leave Uhud after the betrayal of 'Abdullah ibn Ubai ibn Salûl, who retreated with one-third of the army. Ibn Salûl said, "For what reason should we kill ourselves and our children!" The two aforementioned clans from the *Ansâr* intended to leave as well, but then Allâh ﷻ protected them, and they remained with the Messenger of Allâh ﷺ.

﴿طَآئِفَتَيْنِ﴾

- **"Two sects" (Qur'ân 6: 156)**

﴿أَن تَقُولُوٓاْ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ ﴿١٥٦﴾﴾

"Lest you (pagan Arabs) should say: The Book was only sent down to two sects before us (the Jews and Christians), and for our part, we were in fact unaware of what they studied."

(Qur'ân 6: 156)

The two sects referred to in this verse are the Jews and the Christians.

﴿وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ﴾

- **"And they ask you about Dhul-Qarnain" (Qur'ân 18:83)**

Contrary to what some claim, he is definitely not Alexander of Macedon. Rather, Dhul-Qarnain was a righteous king, who was given both knowledge and wisdom. He was called Dhul-Qarnain (*Qarnain* is the dual form of *Qarn*, which means 'horn'), because he was the king of both eastern lands and western lands. He was a just, Muslim king.

﴿أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ﴾

- **"Have you not looked at him who disputed with Ibrâhim (Abraham) about his Lord (Allâh)?" (Qur'ân 2: 258)**

It was An-Namrud ibn Kan'ân who disputed with Ibrâhim عليه السلام about the existence of Allâh ﷻ.

﴿ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِنَا﴾

- **"Surely! Those who disbelieved in Our *Ayât* (proofs, evidences, Verses, lessons, signs, revelations, etc.)," (Qur'ân 4: 56)**

This Verse is referring to Al-'Aas ibn Wâil ibn Hâshim As-Sahmi Al-Qurashi, who was from those who mocked and derided the Prophet ﷺ in particular, and the Muslims in general.

﴿أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ﴾

- **"Or like the one who passed by a town and it had tumbled over its roofs."**

﴿أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ هَـٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا ۖ
فَأَمَاتَهُ ٱللَّهُ مِا۟ئَةَ عَامٍ ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل
لَّبِثْتَ مِا۟ئَةَ عَامٍ فَٱنظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَٱنظُرْ إِلَىٰ حِمَارِكَ
وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ ۖ وَٱنظُرْ إِلَى ٱلْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا
لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُۥ قَالَ أَعْلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٥٩﴾﴾

"Or like the one who passed by a town and it had tumbled over its roofs. He said: 'Oh! How will Allâh ever bring it to life after its death?' So Allâh caused him to die for a hundred years, then raised him up (again). He said: 'How long did you remain (dead)?' He (the man) said: '(Perhaps) I remained (dead) a day or part of a day.' He said: 'Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh.' When this was clearly shown to him, he said, 'I know (now) that Allâh is able to do all things'."

(Qur'ân 2: 259)

The town mentioned at the beginning of the Verse is Jerusalem (Īliyâ), after it had been brought to ruin by Bukhtanassar.

﴿ٱلَّذِينَ يَبْخَلُونَ﴾

- **"Those who are miserly"**

﴿ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾﴾

"Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment."

(Qur'ân 4: 37)

This Verse was revealed for a group of Jews, who used to say to the *Ansâr*, "Do not spend your wealth for *Jihad* or for charity."

﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ﴾

- **"And for those who accuse their wives..." (Qur'ân 24: 6)**

An incident between Hilâl ibn Umayyah ﷺ and his wife prompted the revealing of this verse. In the presence of the Prophet ﷺ, Hilâl ﷺ accused his wife of committing adultery with Sharik ibn Sahm ﷺ.

﴿ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ﴾

- **"Verily! Those who call you from behind the dwellings," (Qur'ân 49: 4)**

'Uyainah ibn Hisn and Al-Aqra' ibn Hâbis led a delegation of 70 men from Banu Tamim who had all come to see the Messenger of Allâh ﷺ. They came to him at noontime, when he ﷺ was taking his midday nap. They called out from outside, "O Muhammad, come out to us."

﴿وَلَوْ أَنَّهُمْ صَبَرُوا۟ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ﴾

"And if they had patience till you could come out to them, it

would have been better for them."

(Qur'ân 49: 5)

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ﴾

- **"Was there any town (community) that believed (after seeing the punishment)..." (Qur'ân 10: 98)**

The town being referred to is Ninawa, the town of Yunus ﷺ.

﴿قَـٰرُونَ﴾

- **"Qârun"**

﴿إِنَّ قَـٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنَـٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ﴿٧٦﴾﴾

"Verily, Qârun (Korah) was of Musa's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. When his people said to him: Do not be glad (with ungratefulness to Allâh's Favors). Verily! Allâh likes not those who are glad (with ungratefulness to Allâh's Favors)."

(Qur'ân 28: 76)

﴿وَقَـٰرُونَ وَفِرْعَوْنَ وَهَـٰمَـٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ بِٱلْبَيِّنَـٰتِ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ وَمَا كَانُوا۟ سَـٰبِقِينَ ﴿٣٩﴾﴾

"And (We destroyed also) Qârun, (Korah), Fir'aun (Pharaoh), and Hâmân. And indeed Musa (Moses) came to them with clear *Āyât* (proofs, evidences, Verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment)."

(Qur'ân 29: 40)

﴿إِلَىٰ فِرْعَوْنَ وَهَـٰمَـٰنَ وَقَـٰرُونَ فَقَالُوا۟ سَـٰحِرٌ كَذَّابٌ ﴿٢٤﴾﴾

"To Fir'aun (Pharaoh), Hâmân, and Qârun (Korah), but they

called (him): "A sorcerer, a liar!"

(Qur'ân 40: 24)

Fir'aun (Pharaoh) was the well-known tyrant, and Hâmân was his minister. And Qârun, the cousin of Musa ﷺ, was an extremely wealthy man. Based on the wealth that Allâh ﷻ blessed him with, Qârûn thought he was superior to others, and so he began to deal with his people in an arrogant and high-handed manner.

﴿ٱلْقُرَى ٱلَّتِى بَٰرَكْنَا فِيهَا﴾

- **"And the towns which We had blessed," (Qur'ân 34: 18)**

The area referred to in this verse extends from the lands of Saba' to the towns of Ash-Sham; they are a series of towns that come one after another from Yemen to Ash-Sham. These towns are so close to one another that it is often the case that, while one is in certain areas of one of the towns, one can see the town that is next to it.

﴿ٱلْقَرْيَةِ ٱلَّتِىٓ أُمْطِرَتْ مَطَرَ ٱلسَّوْءِ﴾

- **"The town on which was rained the evil rain." (Qur'ân 25: 40)**

This Verse is referring to the town of Prophet Lot ﷺ, Sodom and Gomorrah. The Quraish would often pass it on their way to doing business in Ash-Sham.

﴿ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا﴾

- **"This town whose people are oppressors;" (Qur'ân 4: 75)**

This Verse is referring to Makkah, which remained a land of disbelief until it was conquered in the year 8 H. 'Whose people' refers to the leaders of the Quraish, who prevented the weak Muslims from migrating to Al-Madinah, and who, until the year 8 H, forbade Makkah's inhabitants from openly practicing the religion of Islam.

﴿قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً﴾

- **"A township, that dwelt secure and well content." (Qur'ân**

16: 112)

Although it seems obvious that the verse is referring to Makkah, some believe that it is referring to another township that is meant to serve as an example for Makkah. Ar-Râzi said, "This is an example for the people of Makkah, for they lived a life of safety, comfort, and prosperity. Then Allâh ﷻ sent a great blessing to them, Muhammad ﷺ, but they disbelieved in him and inflicted a great deal of harm upon him. And so Allâh ﷻ punished them with drought and hunger for a number of years.

﴿هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ﴾

- **"....stronger than your town which has driven you out.." (Qur'ân 47: 13)**

There were many evil inhabitants of other townships who were stronger and mightier than the people of Makkah. But the end of all of them was utter destruction.

﴿لِإِيلَٰفِ قُرَيْشٍ ①﴾

- **"For the taming of the Quraish." (Qur'ân 106: 1)**

Quraish is derived from the word *Al-Qarsh*, which means: gathering together, joining together, and (mutually) profiting.

﴿وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ﴾

- **"...and whose heart is at rest with Faith;" (Qur'ân 16: 106)**

The polytheists continued to physically torture 'Ammâr ibn Yâsir ؓ until they succeeded in forcing him to utter words of disbelief. People then began to say, "'Ammaar ؓ has indeed disbelieved." Knowing that to be utterly untrue, the Prophet ﷺ said, "Indeed,

«إِنَّ عَمَّارًا مُلِيءَ إِيمَانًا مِنْ فَوْقِهِ إِلَى قَدَمِهِ، وَاخْتَلَطَ الإِيمَانُ بِلَحْمِهِ وَدَمِهِ»

'Ammâr is filled with *Imân* (Faith) from his hairline (his head) until his feet. And *Imân* (Faith) is mixed in his flesh and blood."

After 'Ammâr ؓ was released by the disbelievers, he ؓ went to the Prophet ﷺ, crying. The Messenger of Allâh ﷺ asked him,

«كَيْفَ تَجِدُ قَلْبَكَ؟»

"What state do you find your heart to be in?"
'Ammâr ﷺ answered, "It is at rest with Faith." The Prophet ﷺ said,

«إِنْ عَادُوا فَعُدْ»

"If they return, then do it again (i.e., if, through physical torture, they force you to utter words of disbelief, then comply with their request, but let your heart be at rest with Faith)."

﴿قَوْلَ ٱلَّتِى تُجَـٰدِلُكَ﴾

- **"The statement of her that disputes with you"**

﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَـٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ
سَمِيعٌۢ بَصِيرٌ (١) ٱلَّذِينَ يُظَـٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَـٰتِهِمْ ۖ إِنْ أُمَّهَـٰتُهُمْ إِلَّا
ٱلَّـٰٓـِٔى وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا ۚ وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ (٢) وَٱلَّذِينَ
يُظَـٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا۟ فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَآسَّا ۚ ذَٰلِكُمْ تُوعَظُونَ
بِهِۦ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٣) فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا ۖ
فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۗ
وَلِلْكَـٰفِرِينَ عَذَابٌ أَلِيمٌ (٤)﴾

"Indeed Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus ibn As-Sâmit), and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer. Those among you who make their wives unlawful (*Az-Zihâr*, which is the saying of a husband to his wife: 'You are to me like the back of my mother (i.e., unlawful for me to approach') to them by saying to them "You are like my mother's back." They cannot be their mothers. None can be their mothers except those who gave them birth. And Verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving. And those who

make unlawful to them (their wives) (by *Az-Zihâr*) and wish to free themselves from what they uttered, (the penalty) in that case (is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not return to such an ill thing). And Allâh is All-Aware of what you do. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And for him who is unable to do so, he should feed 60 of the Miskeen (poor). That is in order that you may have perfect faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment."

(Qur'ân 58: 1-4)

The one who disputed was Khaulah bint Tha'labah ﵂. She had an argument with her husband, Aus ibn As-Sâmit ﵁, who said to her, "You are to me like the back of my mother (i.e., 'you are unlawful for me to approach')." When Khaulah ﵂ told the Prophet ﷺ what her husband had said and complained about how he was treating her, Allâh ﷻ revealed the Verse:

﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَـٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ﴾

"Indeed Allâh has heard the statement of her that disputes with you concerning her husband,"

The Prophet ﷺ then told her to inform her husband that he had to make atonement for what he said concerning her being forbidden upon him: "Order him to free a slave or to fast two months continuously." She ﵂ said, "He is an old man, and so he cannot fast." The Prophet ﷺ said,

«فَلْيُطْعِمْ سِتِّينَ مِسْكِينًا وَسْقًا (سِتُّونَ صَاعًا) مِنْ تَمْرٍ»

"Then let him feed 60 poor people *Wasqan* (A *Wasq* is a form of measurement) of dates."

She ﵂ said, "O Messenger of Allâh, he doesn't have any (dates)." After the Prophet ﷺ said he would give some dates to help for 'Aus's atonement, Khaulah ﵂ promised to do the same. In appreciation of her generous promise, the Prophet ﷺ said,

«قَدْ أَصَبْتِ وَأَحْسَنْتِ، فَاذْهَبِي فَتَصَدَّقِي بِهِ عَنْهُ، ثُمَّ اسْتَوْصِي بِابْنِ عَمِّكِ خَيْرًا»

"You have done what is right; you have done well. So go (now) and give it (the dates) in charity on his behalf. Then treat your cousin well,"

and she of course did as the Prophet ﷺ ordered her to do.

Years later, during his caliphate, 'Umar ibn Al-Khattâb ﷜ passed by an old woman. After he stopped to greet her, they started talking to one another. Since 'Umar ﷜ was the Caliph, many people would come to him with their problems. One man was at that moment standing and waiting for 'Umar ﷜ to finish his conversation with the old woman. Becoming impatient, the man said, "O Leader of the Believers, you are making people wait because of this old woman!" 'Umar ﷜ answered, "Woe unto you! Do you know who she is? She is the woman whose complaint Allâh ﷻ heard from above the seven heavens. She ﷞ is Khaulah bint Tha'labah ﷞, regarding whom Allâh ﷻ revealed the verse:

﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا﴾

"Indeed Allâh has heard the statement of her (Khaulah bint Tha'albah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus ibn As-Sâmit)."

'Umar ﷜ continued: "By Allâh, were she to stand (here) until the night, I would not part from her, except for prayer; and then I would return to her."

﴿فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَٰهَا وَهِىَ ظَالِمَةٌ﴾

- **"And many a township have We destroyed while it was given to wrongdoing," (Qur'ân 22: 45)**

Though the word 'township' is used here to convey a general meaning, something more specific is being referred to: a castle that was built by Shaddâd ibn 'Âd ibn Iram.

﴿وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً﴾

- **"How many a town (community), that were wrongdoers, have We destroyed," (Qur'ân 21: 11)**

It is a town called Hadur, and it is situated in Yemen.

﴿فَأَخْرَجْنَاهُم مِّن جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾﴾

- **"So, We expelled them from gardens and springs, treasures, and every kind of honorable place." (Qur'ân 26: 57, 58)**

Some scholars of *Tafsir* maintain that this verse is referring to the Al-Fayum of Egypt. 'We expelled them' means: We expelled Fir'aun and his people from their gardens and lands that were bordered by flowing rivers; and We expelled them from their beautiful homes and from the places in which they hoarded treasures of gold and silver.

﴿عَبَسَ وَتَوَلَّىٰ ﴿١﴾ أَن جَاءَهُ الْأَعْمَىٰ ﴿٢﴾﴾

- **"(The Prophet ﷺ) frowned and turned away, because there came to him the blind man." (Qur'ân 80: 1, 2)**

This Verse was revealed for 'Abdullah ibn Umm Maktum ﷺ, who was blind. He once went to the Messenger of Allâh ﷺ and said, "Teach me from that which Allâh ﷻ has taught you." He then repeated this request, not knowing that the Messenger of Allâh ﷺ was busy inviting important leaders of the Quraish to Islam. Not liking to be cut off in his speech, the Prophet ﷺ frowned and turned away from 'Abdullah ibn Umm Maktum ﷺ. Allâh ﷻ then revealed the Verse: "(The Prophet ﷺ) frowned and turned away, because there came to him the blind man." The Messenger of Allâh ﷺ would then say to 'Abdullah ibn Umm Maktum ﷺ,

«مَرْحَبًا بِمَنْ عَاتَبَنِي فِيهِ رَبِّي، وَيَبْسُطُ لَهُ رِدَاءَهُ»

"Welcome, O one about whom my Lord reproached me." In honoring him, the Prophet ﷺ would then extend his robe for him.

﴿عَيْنَ ٱلْقِطْرِ﴾

- **"A fount of (molten) brass."**

﴿وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ﴿١٢﴾﴾

"And to Solomon (We subjected) the wind, it's morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey, i.e., in one day he could traveled two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire."

(Qur'ân 34: 12)

Allâh ﷻ bestowed these blessings upon Sulaimân عليه السلام, just as He ﷻ made steel soft and pliable for Dâwud عليه السلام.

﴿ءَاتُونِى زُبَرَ ٱلْحَدِيدِ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾﴾

- **"Give me pieces (blocks) of iron," then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow," till when he had made it (red as) fire, he said: "Bring me molten copper to pour over it." (Qur'ân 18: 96)**

The translation of the Verse is self-explanatory: Dhul-Qarnain was asking for molten iron that he was going to use to make an impenetrable barrier between two mountain cliffs.

﴿لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ﴾

- **"For the poor emigrants."**

﴿لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا

﴿ وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ ﴿٨﴾ ﴾

"And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him. And helping Allâh (i.e., helping His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)."

(Qur'ân 59: 8)

They were the 'People of Suffah,' poor Muslims who migrated to Al-Madinah Al-Munawwarah; these Companions ﷺ had neither homes, nor family, nor wealth. They were approximately 400 men who took refuge in a shaded part of the Prophet's Masjid. It is there that they lived and learned their religion. At meal times, the Prophet ﷺ would send groups of them to various Companions ﷺ; and some among them would eat with him ﷺ.

﴿ مُبْتَلِيكُم بِنَهَرٍ ﴾

- **"Allâh will try you by a river"**

﴿ فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ قَالَ إِنَّ ٱللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّى وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُۥ مِنِّىٓ إِلَّا مَنِ ٱغْتَرَفَ غُرْفَةًۢ بِيَدِهِۦ ۚ فَشَرِبُوا۟ مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۚ فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ قَالُوا۟ لَا طَاقَةَ لَنَا ٱلْيَوْمَ بِجَالُوتَ وَجُنُودِهِۦ ۚ قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَـٰقُوا۟ ٱللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّـٰبِرِينَ ﴿٢٤٩﴾ ﴾

"Then when Tâlût (Saul) set out with the Army, he said: 'Verily! Allâh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.' Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: 'We have no power this day against Jâlût (Goliath) and his hosts.' But those who knew with certainty that they were to meet their Lord, said: 'How often a small group overcame a

mighty host by Allâh's Leave?' And Allâh is with *As-Sâbirin* (the patient ones etc.)."

(Qur'ân 2: 249)

The Jordan River (also known as the Shariah River), which runs between Palestine and Jordan, is the intended river in the above-mentioned Verse.

﴿ٱلْمَشْرِقُ وَٱلْمَغْرِبُ﴾

- **"The east and the west"**

﴿وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ﴿١١٥﴾﴾

"And to Allâh belong the east and the west, so whenever you turn yourselves or your faces there is the Face of Allâh (and He is High above, over His Throne). Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing."

(Qur'ân 2: 115)

﴿سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟ عَلَيْهَا ۚ قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٤٢﴾﴾

"The fools (pagans, hypocrites, and Jews) among the people will say, 'What has turned them (Muslims) from their *Qiblah* [prayer direction (towards Jerusalem)] to which they were used to face in prayer.' Say, (O Muhammad ﷺ) 'To Allâh belong both, east and the west. He guides whom He wills to a Straight Way'."

(Qur'ân 2: 142)

﴿لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ ۖ وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿١٧٧﴾﴾

"It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masâkin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salât* (Prayer) (*Iqâmatus-Salât*), and gives the *Zakât*, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqun* (the pious ones)."

(Qur'ân 2: 177)

﴿أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٢٥٨﴾﴾

"Have you not looked at him who disputed with Ibrâhim (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhim (Abraham) said (to him): 'My Lord (Allâh) is He Who gives life and causes death.' He said, 'I give life and cause death.' Ibrâhim (Abraham) said, 'Verily! Allâh causes the sun to rise from the east; then cause it you to rise from the west.' So the disbeliever was utterly defeated. And Allâh guides not the people, who are *Zâlimun* (wrongdoers, etc.)."

(Qur'ân 2: 258)

﴿قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾﴾

"Musa (Moses) said: "Lord of the east and the west, and all that is between them, if you did but understand!"

(Qur'ân 26: 28)

﴿رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَـٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ﴿٩﴾﴾

"He Alone is) the Lord of the east and the west, *Lâ ilaha illa Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakil* (Disposer of your affairs)."

(Qur'ân 73: 9)

﴿رَبُّ ٱلۡمَشۡرِقَيۡنِ وَرَبُّ ٱلۡمَغۡرِبَيۡنِ ١٧﴾

"(He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter)." (Qur'ân 55: 17)

﴿وَأَوۡرَثۡنَا ٱلۡقَوۡمَ ٱلَّذِينَ كَانُواْ يُسۡتَضۡعَفُونَ مَشَٰرِقَ ٱلۡأَرۡضِ وَمَغَٰرِبَهَا ٱلَّتِي بَٰرَكۡنَا فِيهَاۖ
وَتَمَّتۡ كَلِمَتُ رَبِّكَ ٱلۡحُسۡنَىٰ عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ بِمَا صَبَرُواْۖ وَدَمَّرۡنَا مَا كَانَ يَصۡنَعُ
فِرۡعَوۡنُ وَقَوۡمُهُۥ وَمَا كَانُواْ يَعۡرِشُونَ ١٣٧﴾

"And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected." (Qur'ân 7: 137)

﴿فَلَآ أُقۡسِمُ بِرَبِّ ٱلۡمَشَٰرِقِ وَٱلۡمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ٤٠ عَلَىٰٓ أَن نُّبَدِّلَ خَيۡرٗا مِّنۡهُمۡ وَمَا نَحۡنُ بِمَسۡبُوقِينَ ٤١﴾

"So I swear by the Lord of all (the 360) points of sunrise and sunset in the east and the west that surely We are Able."

(Qur'ân 70: 40)

The sun, as is observable, rises from two points: a point that we can see in the summer; and a much further off point that we can see in the winter. And the same can be said about the setting of the sun.

﴿حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيۡتَ بَيۡنِي وَبَيۡنَكَ بُعۡدَ ٱلۡمَشۡرِقَيۡنِ فَبِئۡسَ ٱلۡقَرِينُ ٣٨﴾

"Till, when (such a one) comes to Us, he says [to his *Qarin* (Satan/devil companion)] 'Would that between me and you were the distance of the two easts (or the east and west)' – a

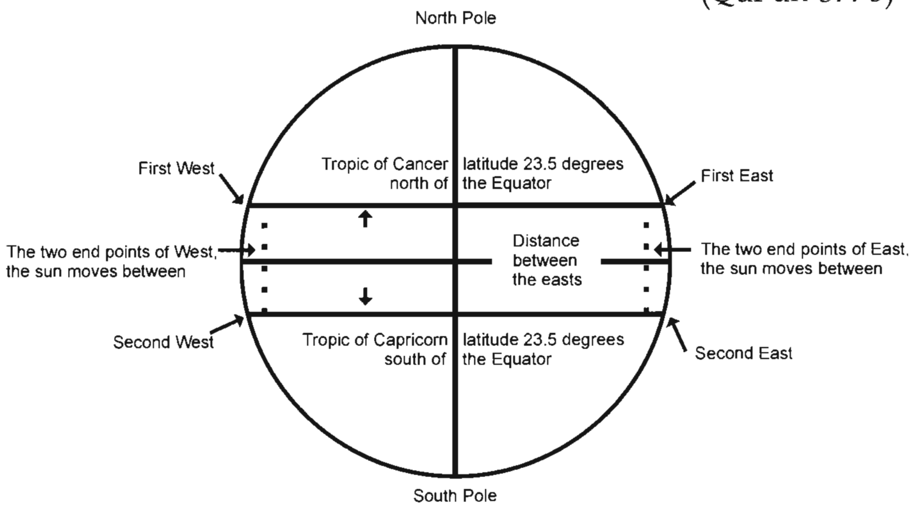
worst (type of) companion (indeed)!"

(Qur'ân 43: 38)

﴿رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ ٱلْمَشَٰرِقِ ۝٥﴾

"Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. (None has the right to be worshiped but Allâh)."

(Qur'ân 37: 5)



﴿مِّنَ ٱلْمُؤْمِنِينَ﴾

- **"Among the believers are men"**

﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ۝٢٣﴾

"Among the believers are men who have been true to their covenant with Allâh [i.e., they have gone out for *Jihad* (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their

covenant which they concluded with Allâh) in the least." (Qur'ân 33: 23)

This verse was revealed for Anas ibn An-Nadr ﷺ, who took part in the Battle of Uhud (Shawwal, 3 H) but not in the Battle of Badr. After the latter battle was finished, Anas ibn An-Nadr ﷺ said, "O Messenger of Allâh, I was absent from the first battle you fought against the polytheists. By Allâh, when Allâh witnesses me fighting the polytheists, Allâh will indeed see what I will do (against them)!" On the day of Uhud, when the Muslims were searching for the corpses of their martyred brothers, they came across the corpse of Anas ibn An-Nadr ﷺ. They found in him over 80 wounds, which were inflicted by swords, spears, and arrows. He ﷺ had so many wounds that it was difficult to recognize him; it was his sister, Ar-Rubayyi'a bint An-Nadr, who identified him, recognizing him by his fingertips.

﴿وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ﴾

- **"And of mankind there is he whose speech may please you (O Muhammad ﷺ) in this worldly life," (Qur'ân 2: 204)**

This Verse was revealed for Al-Akhnas ibn Shuraiq Ath-Thaqafi. He outwardly manifested Islam, but then, when he came across a field of crops and a number of donkeys that belonged to a group of Muslims, he set fire to the crops and slaughtered the donkeys.

﴿وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ﴾

- **"... and for attracting the hearts of those who have been inclined (towards Islam);"**

﴿إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ فَرِيضَةً مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ۝٦٠﴾

"*As-Sadaqât* (here it means *Zakât*) are only for the *Fuqarâ'* (poor), and *Al-Masâkin* (the poor) and those employed to

collect (the funds); and for attracting the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allâh's Cause (i.e., for *Mujâhidin* – those fighting in the holy wars), and for the wayfarer (a traveler who is cut off from everything); a duty imposed that Allâh. And Allâh is All-Knower, All-Wise."

(Qur'ân 9: 60)

The Messenger of Allâh ﷺ gave camels to a number of Arab chieftains and leaders, in order to attract their hearts towards Islam. Among those he gave to are the following: Al-Aqra' ibn Hâbis At-Tamimi, Al-'Abbâs ibn Mirdâs As-Sulami, 'Uyainah ibn Hisn Al-Fazâri, Abu Sufyân ibn Harb, Mu'âwiyah ibn Abi Sufyân, Al-Hârith ibn Hishâm ibn Al-Mughirah, Hakim ibn Taliq, Khâlid ibn Asid ibn Abil-'Ais, Sa'id ibn Yurbu' Al-Makhzumi, Safwân ibn Umayyah ibn Khalf Al-Jumahi, Suhail ibn 'Amr, Huwaitib ibn 'Abdul-'Uzza Al-'Aamiri, Hakim ibn Hizâm ibn Khuwailid, Abu Sufyân ibn Al-Hârith ibn 'Abdul-Muttalib, Mâlik ibn 'Auf, and Al-'Alâ' ibn Jâriyah Ath-Thaqafi.

The Messenger of Allâh ﷺ gave 100 camels to each of the above, except for Sa'eed ibn Yurbu' and Huwaitib; he ﷺ gave these two 50 camels each.

﴿وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّى وَلَا تَفْتِنِّىٓ﴾

- **"And among them is he who says: "Grant me leave (to be exempted from *Jihad*) and put me not into trial." (Qur'ân 9: 49)**

This was revealed for Al-Jadd ibn Qais, who was a hypocrite. When the Messenger of Allâh ﷺ told the Muslims to get ready for the Battle of Tabûk, Al-Jadd said, "O Messenger of Allâh, grant me leave to be exempted from *Jihad* and put me not to trial of the Roman women as they are very beautiful."

﴿عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾

- **"My enemies and your enemies as friends"**

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّي وَعَدُوَّكُمۡ أَوۡلِيَآءَ تُلۡقُونَ إِلَيۡهِم بِٱلۡمَوَدَّةِ وَقَدۡ كَفَرُواْ بِمَا
جَآءَكُم مِّنَ ٱلۡحَقِّ يُخۡرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمۡ أَن تُؤۡمِنُواْ بِٱللَّهِ رَبِّكُمۡ إِن كُنتُمۡ خَرَجۡتُمۡ جِهَٰدٗا فِي
سَبِيلِي وَٱبۡتِغَآءَ مَرۡضَاتِيۚ تُسِرُّونَ إِلَيۡهِم بِٱلۡمَوَدَّةِ وَأَنَا۠ أَعۡلَمُ بِمَآ أَخۡفَيۡتُمۡ وَمَآ أَعۡلَنتُمۡۚ وَمَن يَفۡعَلۡهُ
مِنكُمۡ فَقَدۡ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ١ إِن يَثۡقَفُوكُمۡ يَكُونُواْ لَكُمۡ أَعۡدَآءٗ وَيَبۡسُطُوٓاْ إِلَيۡكُمۡ أَيۡدِيَهُمۡ
وَأَلۡسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّواْ لَوۡ تَكۡفُرُونَ ٢ لَن تَنفَعَكُمۡ أَرۡحَامُكُمۡ وَلَآ أَوۡلَٰدُكُمۡۚ يَوۡمَ ٱلۡقِيَٰمَةِ يَفۡصِلُ
بَيۡنَكُمۡۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٣﴾

"O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e., Islamic Monotheism, this Qur'ân, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is the All-Seer of what you do."

(Qur'ân 60: 1-3)

This was revealed in regards to Hâtib ibn Abi Balta'ah رضي الله عنه, who, during the year 8 H, just after the Quraish had violated the terms of the Treaty of Al-Hudaibiyah, sent a letter to the Quraish, informing them that the Muslims were preparing to conquer Makkah.

- **"And of mankind is he who would sell himself, seeking the Pleasure of Allâh." (Qur'ân 2: 207)**

This was revealed for Suhaib Ar-Rumi ﷺ who, when he left Makkah in order to migrate to Al-Madinah, was pursued by certain members of the Quraish. When it became certain that they were going to overtake him, Suhaib ﷺ got off of his mount, took out his bow and quiver, and said, "O people of Quraish, you indeed know that I am one of your best archers. By Allâh, you will not reach me until I fire every single arrow that I have with me in my quiver, and then I will begin to fight with my sword. If you want, I will tell you where my wealth is in Makkah, but you will have to then leave me alone." They said, "Yes (we agree to those terms)." When Suhaib ﷺ completed his journey and reached Al-Madinah, the Messenger of Allâh ﷺ said, "(Your) trade has been very profitable, O Abu Yahya (i.e., Suhaib), (your) trade has been very profitable."

﴿يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ﴾

- **"So they destroyed their own dwellings with their own hands." (Qur'ân 59: 2)**

This was revealed in relation to when the people of Banu An-Nadir were banished from their homes in Al-Madinah.

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﴿رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾﴾

"My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You; and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

(Qur'ân 46: 15)

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